



The ROSICRUCIAN FORUM

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THE ROSICRUCIAN ORDER

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LAW IN DIVINITY

By the Love of God,
"Souls" are dispersed . . .
Each to its appointed dwelling;
By the Power of God,
They are strengthened and refreshed;
By the Grace of God,
They again are drawn into unity.

—Beatrice Willoughby

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Greetings!



Dear Fratres and Sorores:

The developments within the traditional fields of science have made insufficient a general knowledge of the subjects which they include. It is beyond the scope of human comprehension to remember or be efficient in all the ramifications of any one science.

Specialization is the result of this elaboration. In law, we have those who concentrate on corporate structure and its problems—there is the criminal division and the like. In physics, we have such departmentalization as sound, electrical, and radio engineering. In medicine, specialization has leaped ahead. It has reached the point where the general practitioners, those who attempt both comprehensive pathology and treatment, are often looked upon as not being exhaustive in their knowledge of either.

When one becomes a specialist, he is likewise, particularly in the minds of the lay public, considered an authority. This authority implies an exhaustive knowledge of the subject which he professes. In most instances, if such an individual is at all conscientious in keeping abreast of the latest techniques in his practice, he is really a court of last appeal. Such authorities instil confidence in their clientele or in their patients. Those who consult them would have no hesitancy in accepting the advice proffered. They take the attitude that, if there is any imperfection, it lies in the still not fully developed branch of science.

The opinion of an authority always awes the lay mind. The free and easy use of technical terminology, which is often foreign to the layman, and the quick appraisal of a situation which has mystified him, causes this profound respect. Unfortunately, this ready acceptance of opinion extends beyond the limits of the specialized training and knowledge of the authority. As a result, the authority's views on political, social, and religious matters, as well as his philosophy of life, are often taken as an *ideal*.

Just recently a large and spectacular newspaper chain ran a series of syndicated arti-

cles on the nature or conception of God by eminent scientists. Some of these men were chemists, biologists, anthropologists and the like. Their opinions, for obviously that is all they could be, were always given a halo of finality in the preliminary remarks made by the editorial staff of the newspaper. The newspaper writers, in their introduction, emphasized the academic background of the contributors to this series, as well as their professional affiliations.

Just why, for example, should John Jones, research chemist for a large manufacturer of synthetic rubber, have more prominence given to his conception of the nature of God or human values or social relations than any other equally intelligent person? For a subject that is abstract and cannot be examined as to physical facts, the only authority is individual comprehension and its adaption to the welfare of the whole of society. Further, when a subject is one that consists of observable facts that can be analyzed, then all other specialists stand, in relation to that particular set of facts, as mere novices.

The opinion of a successful manufacturer of electric motors is not necessarily that of an authority on political ideologies and their value to mankind generally. The most prominent merchant in a town, who may as well be its only millionaire, is not, by such status, fully qualified to rule on cultural and educational matters in his community. Nevertheless, most school boards consist of such persons, and in most circumstances they have no knowledge of the philosophy of education.

The public is at fault for this condition. It extends the *aura* of the authority of an individual to embrace subjects of which his knowledge is not superior to that of any other person. The American press is particularly inclined to interview prominent persons, who are eminent in a specialized realm of thought or activity, on almost anything from juvenile delinquency to the mystical aspect of religion. The disastrous effects of this practice are those contradictions

which the prominent person may make to the more thoughtful calculations of a student on the subject. The student may perhaps lack the specialized prominence of the other individual, so his opinions or findings, which actually have far greater weight, are dismissed.

Even more detrimental is the fact that individuals are often inclined to discard their own worthy thoughts just because they are their own. This fact Emerson has pointed out in his essays. They are timid about pitting their opinions or knowledge, no matter how logical, against the casual remarks of the eminent person, whose eminence is quite extraneous to the subject.

This aura of finality of opinion often descends, in the public mind, upon popular publications because of the awe which their tremendous circulation inspires. The fact that hundreds of thousands or millions of persons may read a publication seems, to many minds, to invest it with an air of omniscience. This attitude is reminiscent of one sheep following a flock. It is a type of reasoning which is wholly elementary and primitive. Quantity, like might, does not indicate rectitude. The mob is often wrong or at least easily persuaded by an appeal to common instincts.

I have often noticed with amazement how people will discuss, with almost an air of reverence, what they consider a revelation of some new knowledge that has appeared in a periodical of large circulation. The same subject, more extensively and *factually* treated, has perhaps appeared in books or more scholarly magazines of a limited circulation even years before. The same readers would disdain any interest in such a subject until they read of it in one of the weekly or monthly periodicals in the millions-circulation bracket. In fact, what such persons are saying of themselves is: "I cannot form an opinion on these subjects myself. I must be moved to a nominal acceptance of the idea by the weight of numbers, the impressiveness of popularity."

Recently, persons have been quite impressed by a series of articles on hypnotism appearing in one of the large weekly magazines. The articles were given implied authority because they were written by a popular author of fiction. His prominence in the fiction field added nothing factual to his series

of articles on hypnotism. Actually, the context of his articles on the subject was highly elementary. It was stated to those who mentioned these writings that the same matter had been told more effectively by writers who were better acquainted with the subject, in various texts and articles for the more serious-minded. It was further pointed out that there were available current books which treated the subject much more comprehensively. The reaction to such an explanation indicated that these readers were more impressed by the fact that a well-known fiction author had written on this subject in so-and-so's weekly than that there had been treatises on the subject for years by persons whom they did not happen to know.

Judge a statement, written or spoken, as you would a book. First, is the person actually an authority upon the subject which he discusses? Has his training, profession or occupation been so related to the subject matter as to provide him with personal knowledge? If the subject is one in which no man can be recognized as an authority, that is, if it is abstract, then weigh his postulations. If they are logical and cannot be easily refuted, they are worthy of your consideration, even if the world has never heard of the author or speaker before. Each person must at some time establish himself by his works. There must always be a *first* presentation of his ideas or discoveries.

Do not acquire a "universal authority" complex. No man can be final in his opinions or findings on *several* of the vital factors that concern our complex living today. Investigate and express your own reasoning. Think for yourself or you will no longer be yourself, but a reflection of the opinions of others.

Faternally,
RALPH M. LEWIS,
Imperator

Buying Prayers

A soror in Montreal, Quebec, Canada, now addresses our Forum. She says: "We know that the efficacy of prayer lies in the faith of the individual. If such an individual buys a prayer through an organization which sells them, taking into account his faith in such a prayer, can he receive

answers to: (1) material requests, (2) health requests, or (3) spiritual appeals? I trust the question may prove of benefit to many people."

First, let us again consider the nature of prayer. A prayer is an appeal, an expression of a desire or wish, either silent or vocative. None of us makes appeals unless we realize or believe that we are personally incapable of providing for certain requirements. We do not ask our neighbor for that which we already have. Prayers are divine appeals. They are implorations to spiritual authority, or those authorities which man believes transcend mortal ones. Reasonably, then, men do not appeal to a deity or to a conceivable supernatural being to accomplish that which a human could do for them. Prayers, thus, are made to what men conceive to be the court of last appeal.

Prayers, generally, fall into different classes, such as prayers of confession, prayers of intercession and those of praise, as the Psalms. However, all prayers may be divided into two distinct classes: those of *solicitation* and of *invocation*. The former, prayers of solicitation, constitute a humble request, such as a subject might make in beseeching a king for his favor. The result of the solicitous prayer depends upon a conceived arbitrary act of benevolence on the part of a deity.

The prayer of *invocation* is founded upon the assumption that the prayer, itself, within its words, the concept it contains, its formation, the inflections of the voice (if spoken) and perhaps the gestures accompanying it, constitutes an instrument for invoking divine powers of fulfillment. This type of prayer, then, is used as a *technique* to put into operation latent divine forces which will, in themselves, materialize the desires of the individual. In a sense we may say that such a procedure is a kind of *science of prayer*.

In this latter conception of prayer, the powers that we invoke are often thought to manifest as natural and spiritual laws, not alone externally but within the nature of man himself. Consequently, this type of prayer, or rather, this conception, is the *mystical* one. Mystical prayer, under all circumstances, is for illumination, or personal enlightenment. The mystic desires to know if his wishes are worthy and to learn

what means may be employed by himself to realize his wishes.

To use a homely analogy, the mystical prayer is as one's asking instruction of a chief engineer in a control room to learn what switches to close in order to set in motion the desired machinery to achieve certain results. If what he is asking for is not within the performance of the existing machinery, namely, the natural laws, then he does not seek any further for the impossible; neither does the mystic ask that any exception be made in his particular instance.

More than faith enters into prayer. Knowledge is also an important factor. Faith, as reliance upon the authority of the divine or Cosmic, is, of course, a requisite. Obviously, no individual turns to a source for aid or enlightenment without the sincere belief that such is within its province. However, since both theology and mysticism realize that prayer is a technique by which the individual's consciousness is brought into harmony with the divine, *knowledge* then is necessary. The knowledge consists of proper preparation of the individual in approaching the Cosmic, or the God of his heart. An inept prayer results in an ineffectual one. Unfortunately, to many persons, prayer is as Jacob Boehme, the Rosicrucian and mystic, contemptuously called it, "a mouthing of words." Such prayers are nothing more than liturgical affirmations. The true prayer is more than words. It is a state which accompanies the words; it is, in fact, a whole act which is culminated within the individual, as well as in his surroundings and conduct. As Dionysius, the Areopagite, the great mystic, has said, prayer is the celestial ladder by which man ascends to the consciousness of the divine. A prayer, then, the thoughts it contains, must engender effects within the consciousness of the individual. It must become an intimate experience; it must be more than a form or a dogmatic repetition of phrases.

A prayer we buy from an organization or from an individual, is useless to us unless we come to feel it, that is, become personally in accord with its content. As we read or repeat the words of a prayer there must arise within our inner selves an increasing psychic response that makes the prayer an integral part of our being, a *motivating force*. The prayer must represent the aspirations

of our inner selves, the summum bonum of our spiritual concepts. If it is but a collection of phrases, or just a prettily worded speech, its efficacy as a prayer does not exist.

There are many who chant Latin or Greek prayers that are part of their church ceremonies, and which are actually unintelligible to them. In fact, such prayers stand in the way of the individual's personally expressing an appeal of his own inner consciousness. True, such individuals may have faith that somehow, in some way, such prayers may help them, but most of them are disappointed.

In the Himalayan mountains, on Tibetan trails leading through the las, or high mountain passes, to inner Tibet, I have seen *manis*, great prayer wheels operated by the flowing water of a spring. They consist of circular bronze drums fastened to a primitive wooden paddle wheel. The water from a mountain spring, pouring from a cleft in a rock along the roadside falls upon the paddles, causing the bronze drum to slowly and continuously revolve. As it did so, the Tibetan inscription upon its face (a version of the Sanskrit language), would pass before the vision of the humble Tibetan lama, or nomad, who stood before it with bowed head. The question is, are such individuals helped by these prayers? They are *if they have a knowledge* of the inscriptions and if the repetition of such inscriptions invokes a mystical state of consciousness within them.

Actually, it is not the revolving of the drum that has efficacy. The inscriptions appearing before those standing there, act only as a *suggestion* of what they had once learned. These lamas recite prayers by the hour; I have seen and photographed them in Himalayan lamaseries. They come to know the content of the prayers and, by practicing, they have come to *experience* the technique which such prayers include. Thus, the formality of standing before the revolving prayer wheel or of spinning one of the hand manis which some carry about with them, is only as a suggestion to cause them to recall what they have learned and what they already understand.

If the pilgrim, standing before the revolving prayer wheel could not actually and intimately experience the efficacy of his prayers, then the whole procedure would be

a mockery. The purchase of prayers, therefore, which have never been studied, and for which the individual has not acquired *a personal understanding*, is useless; they are no more than a mere recitation or affirmation regardless of the blind faith which the individual may possess.—X

Has Your Address Changed?

Two different letters have reminded us that it is occasionally important to comment upon matters of administrative procedure, in the pages of *The Rosicrucian Forum*. Both questions concern the proper method in which to notify the Order of a change of address.

Many experiences of people who have moved, in having their addresses changed by those with whom they have regular correspondence, has made them realize that it is often difficult and annoying to have changes of address put through effectively. This organization is constantly trying to improve its administrative procedures and in view of that a new system for taking care of requests for changes of addresses was introduced a few months ago. This system, we believe, is better than many other organizations and publishers maintain. We are now able to make a change of address effective in no more than three working days. This may seem like a long time, but when one takes into consideration that many departments are affected, that the names of our members are permanently put on addressing machine plates, and that file cards under various classifications are made for each member, then one realizes that a change of address goes through a number of hands before it is completed.

Therefore, in comparison with other methods, to receive a request for such a change on Monday, for example, and have all the changes completed by Wednesday is as fast as such a change can be taken care of, and be done accurately.

However, one thing that the member who makes a request sometimes forgets is the time it takes mail to reach us. If, for example, a member living on the East Coast of the United States sends a change of address on the first of any month, a minimum of four days, and usually five, is necessary for the letter to reach us. Therefore, if on

January 1, of this year, you had mailed a change of address, it would probably, because of the holiday, reach us from the East Coast on Friday, the 6th. Since our offices are closed on Saturday and Sunday, the three working days then to take care of the change would have been Friday, the 6th, Monday, the 9th, and Tuesday, the 10th. By the time your next monograph could be mailed, on the 11th, it would be almost another week before you would be aware that the change of address had been properly entered on our files. This would seem to you as if it had taken over two weeks to make the change of address, whereas we would have had your request for only three working days.

The following suggestions will assist us and make it possible for you to receive more prompt attention in having a change of address made in our files.

1. Notify us of a change of address as far in advance of the effective time as possible.
2. Send your request for a change of address, giving both your old and new addresses, either on a penny postcard or on a separate sheet of paper when you send it with some other letter.
3. Write plainly and be certain you have your new address correct. You might be surprised how often we receive requests for a change of address only to have the Post Office inform us in a few weeks that no address of that number and street exists.
4. If you anticipate having a number of changes of address, it would be better to arrange for a central address during the time that you are moving around, so as to avoid delays.
5. Allow ample time before you write again concerning a change. Difficult problems can arise if you write too soon. For example, some time ago a member wrote by regular mail requesting a change of address; then, in a few days, he wrote by air mail, requesting that the address be changed back to the original one. The air-mail letter arrived before the regular-mail letter which caused considerable confusion and complications before the matter could be properly adjusted.

The above suggestions will help you to secure better and more prompt attention in case you move your residence, or in some other way change your address.—A

Women Masters and Mystics

A soror in Montana, new to our Forum, rises to say: "Last evening in meditation I became occupied again with the idea that masters are more usually embodied in a masculine form. There was not a feminine philosopher in the Fifth Degree nor, for that matter, in my personal books. The greatest spiritual teachers down through the ages have been men, such as Christ, Buddha, Mohammed, and so forth. Why has such a manifestation of the illumination never appeared in feminine form? Could this subject be dealt with in our Forum?"

Almost all religious systems require the exposition of their doctrines if they are to expand. This requires a missionary activity on the part of the founders and their disciples. In early social relations, partly by necessity and partly by custom, women were not permitted the freedom which such missionary ventures would require. Further, the social customs, generally speaking, placed women in a subordinate position in matters of religion and government. Almost all early states consisted of what we might call a state-church. It was believed that the ruler, as a king, derived most, if not all, his authority—at least its sanction—from a divine source. Consequently, he was thought to be a representative of the deity as well as a temporal sovereign. Under these circumstances, a woman was placed at considerable disadvantage if she were to advocate a religious concept contrary to the state religion. She might be considered as a rival for the temporal power of the people. A man would receive more support from the populace, even in such a challenging position.

On the other hand, women have always been thought to possess a higher degree of relationship to the supernatural than men. It was thought that women were more proficient in conjuring magical powers and casting spells. Among many peoples, as the Celts, for example, certain women were dreaded as being able to exorcise evil forces. Even among modern Celts there are survivals of this belief. The women make use of charms and spells. In doing so, they assume certain postures, such as standing on one leg with one arm outstretched and one eye closed. The reason for this peculiar posture is not known, unless it is an attempt

to concentrate the power which is imagined to be drawn from supernatural sources and the pointing has reference to the directing of the power to the person to be affected.

In religious matters, generally, women have held a position of importance in rituals equal to that of men. There have been female priests, sorceresses, witches, and oracles mentioned in historical accounts. Contemporary female priests are met with among Greenlanders, American Indians, Negroes, and Siberian tribes. There is, however, a distinction in the duties of these priests. Their function is mostly one of prognostication or foretelling of the future. This, again, goes back to the widely spread notion that women are endowed with a mysterious power connected with the supernatural, to a far greater extent than men. It is this belief that has resulted in the ascribing of witchcraft to women who exhibited any physical or mental eccentricities.

In Eastern Europe today, as in antiquity, the faculty of seeing into the future belongs to women to an eminent degree. The oracles of Delphi were principally women. It is believed, in that instance, that natural and perhaps undetectable gases, issuing from a fissure in the rocks, induced a trancelike state in the oracles. In this condition of intoxication their ideation rambled when they were questioned by visitors. As a result, it appeared as though another or supernatural intelligence was conversing through them. The fact that the oracles apparently gave no sign of knowing what they had related, when they recovered from the effects of the inhalation, heightened the belief in their powers.

There is a psychological reason why women have been thought especially gifted with prophecy. Because of their highly emotional nature, hysteria and a state of ecstasy are easily induced. At such times they are likely to shriek incoherently; the tonal qualities of the voice change and they are subject to hallucinations. To the superstitious or primitive mind, it appears that they are perceiving that which is beyond the natural and are prophesying in their incoherence.

For like reason, both in antiquity and in the Middle Ages, the insane were thought to have prophetic attributes. Some such unfortunate persons actually imagined themselves as official prophets of the state. The

populace would fully accept their fantastic prophecies. It is related that men have been tried and condemned as conspirators against the state only upon the babbling prophecy of some such mentally deranged person.

Goddesses have ranked as high and have been as numerous in antiquity as have gods. In Babylonia there were as many goddesses as gods. According to theogony, families of gods, as among the ancient Greeks, included wives or companions who were goddesses. As a rule, the qualities of the gods differ from those of the goddesses; the former were sterner and were conceived as being concerned with ruling, lawmaking, and protection. The goddesses were given to the display of feminine qualities as compassion, love, spirit, beauty, justice, and the like. In fact, the famous philologist, Max Muller, contends that the female deities mostly represent abstract principles as beauty, love, creation, and similar qualities, their images being a human attempt to apotheosize such principles.

The eminence of such female deities or goddesses was equal to and often exceeded that of the male. Ishtar was the Assyrian and Babylonian goddess not only of love, for which she is most commonly known, but she was also the *mother* of the gods. Certainly, Isis played no smaller part than the other members of the Egyptian trinity of Osiris, Isis, and Horus. Isis was the goddess of fecundity and this applied not only to the generation of natural things but to mental and spiritual qualities as well. She symbolized the origin of the arts. We can mention as a few others the Hindu goddess, Kali, and Mahadevi, the wife of Siva. Vesta, the Roman goddess, was the protector of the sacred flame and guardian of the hearth where all sacred vows were taken, including those of marriage.

Even in Christianity, Mary has come to occupy a place that is of divine status. In Roman Catholicism, the prayers offered to Mary are prolific. The masculine and feminine saints of various religions, including those of Christianity, are almost always equal in number. A saint is not revered doctrinally as a deity in Christianity but as an intermediary between God and man. However, the female saints have the same spiritual qualities attributed to them as the males.

As for women philosophers, there have been several but they have not acquired the popular renown of the men, having been obscured by events of the time. Of course, the contributions of women in the arts, literature, and science are numerous and especially common today.

In the Rosicrucian Order, wherever the conventions of society permit, there always have been women masters of lodges as well as men. The Rosicrucian Order has long recognized the equality of the sexes and has encouraged equality of rank within the Order. There have been several prominent women mystics in modern times, such as the late Madame Blavatsky. The emotional nature of women develops within them strong aesthetic tastes. As a result most of their mystical concepts have been expressed in poetry rather than prose. Spiritual enlightenment and the attainment of Cosmic consciousness are sexless. Either a man or a woman may experience such an afflatus of the soul. Even in our modern society, the opportunity for expressing such illumination is greater for the male than for the female. On the other hand, there have been inspired modern religious leaders, as Mary Baker Eddy of Christian Science.—X

The Meaning of Theory

In our monographs, reference is made to both fact and theory. So much has been said about theory, particularly in popular discussions in the scientific fields that a frater recently requested that we define for him just what the difference between fact and theory is.

The process of thinking, as done by the individual human mind, is to a certain degree a process of theorizing. When we face a thing or a situation with which we are not familiar, and, either through curiosity or necessity, a conclusion must be reached, we begin to formulate mentally what we are going to accept or believe concerning this outside factor.

As soon as we begin to use our own reasoning process for such a purpose, we are theorizing. For example, if an object we have never seen before is placed on our desk, or on a table at home, we will immediately draw upon memory, experience, and knowledge to classify that thing. This object will

probably resemble something else; it will cause association in our mind with things that are similar. Gradually, we will complete a theory as to what the object is and what it is for, and we will satisfy our curiosity or our need to utilize the object. Until we are able to prove that our reasoning is correct, the conclusion at which we have arrived remains a theory. If upon examination we conclude that the object is for a certain specific purpose, and our use of the object proves the conclusion to be correct, then the theory has become a fact. This is a simple illustration of what takes place in establishing the more elaborate theories.

In the biological field, we hear a great deal on the theory of evolution. This is a theory which has been devised by men who have made careful studies of the position of life in the universe. To some people, it has satisfactorily explained how life came into existence and how it continues to exist in various forms of manifestation. But there does not exist an absolute proof that the theory is fact; consequently, evolution is always referred to as a theory to distinguish it from a fact that can be proved by objective experiments. Science always demands objective proof since it is dealing with objective things. When theories are beyond the realm of man's ability to prove that they are facts, they are used as theories, until disproved.

At one time, the cosmological theory which was accepted declared that the earth was flat and that the sun, moon, and stars moved about it. This theory existed until another one was advanced and later, through the advent of more exact scientific instruments, was accepted as fact. In other words, the theory that the earth is round has been proved to be *fact* as conclusively as any theory in the cosmological field could be. Incidentally, the previous theory has been discarded and the current one accepted.

Whether or not the final criterion of facts can be based entirely upon objective experience and analysis, as the scientific method demands, is of course still a question that has never been completely or satisfactorily answered. Rosicrucians believe that subjective knowledge can enter into the final determining of the basis of the criterion of fact. We believe that the intuitive expressions, as well as certain objective impressions which

we receive, can substantiate the theory that is in our consciousness. Nevertheless, it is to man's advantage, since he is of a physical nature in a physical world, to always attempt to bring some objective proof, if possible, to support his theories.

For example, the Rosicrucians propose and advance early in the teachings the theory of reincarnation. We refer to it many times as a "theory"; many people accept it as a fact; some do not even accept it as a theory. Those who accept reincarnation as a fact might criticize our attitude of referring to it as a theory, but the general idea of continuing the classification as a theory is for two reasons: First, there exists no positive objective proof of reincarnation. Second, regardless of the belief that you or I might have in the theory as being a fact, I cannot transmit to you my conviction of its being a fact. This means that the difference between theory and fact usually lies within the interpretation of the individual. Such interpretation would of course be based upon the knowledge and experience of that individual, plus the degree to which he places confidence in his intuitive urges and ideas, and whether or not such intuitive ideas confirm the theories under consideration.

If we become very technical about this question, from a philosophical standpoint, it will reduce itself to the final consideration that the realization of the individual is the final analysis upon which each of us can act. As is discussed in the Third Temple Degree, we all live in a world of our own realization. If I realize that reincarnation is to me a fact, then if every other human being in the world looks upon it as only a method or a theory, it makes no difference to me, it is still a fact to me. Also, a rational, sane individual can hold such a realization with no change in his behavior or interference with anyone else's beliefs or convictions. The fanatic, or the individual who becomes a nuisance with his theory, is the one who arrives at a realization which may be contrary to a majority belief and then tries to force his convictions upon everyone else. Such a procedure and attitude is of course foolish. Just because I accept a theory as fact does not make it necessary that I become a crusader for my point of view.

On the other hand, particularly in the objective world, there are certain accepted

standards which we must conform to in behavior and in their acceptance as fact. For example, the time of day is agreed upon, particularly if we have to work a certain number of hours or be discharged from our employment. We must accept the basic belief of the actuality of the material world in order to deal with the problems which are of a physical and material nature in connection with our daily experiences. However, in the field of philosophy, religion, or mysticism, man has been given a rational mind for the purpose of being able to meditate, concentrate, and reason upon the questions which have to do with the aims and ultimate values in life. As long as man does not radically interfere with the life of other individuals who also make their choice in these fields, he can come to his own realization of fact, and, without becoming egocentric, arrive at his own philosophy of life.

However, the wise man (and this incidentally is how a wise man differs from a fool) never closes his mind to reason and revelation. He is always willing to consider what he believes to be a sincere presentation of another point of view.

Consequently, if we accept the philosophy of life which our realization points out as being worth while to us, and at the same time face the future and new ideas with a broad mind, then, in the true behavior of a wise person, we can adjust our thinking quite successfully to the demands made upon us by an objective world and to the satisfaction of our own consciousness and inner self. And to that degree, we contribute to the attainment of happiness and contentment.—A

Exaggeration of Possibility

In this organization where literally hundreds of questions reach its staff and officers daily there are obviously going to be many which are primarily personal on the part of the individual who asks them. Typical of such questions are those beginning as follows: "What will I do if . . . It is possible that I may be faced with . . ."

It takes very little attention to these preliminary words to realize that both of them concern the future and some event, or a series of events, the circumstances of which are still unknown. The greatest source of

worry for human beings, from the days of primitive man to the present time, is the unknown. This is not a new subject; it has been referred to frequently in these pages. The unknown, because of its being unknown, gives rise to some of the most profound emotions expressed by man. Yet, when the unknown lies in the future, when it actually is still a thing unmanifested, logic tells us that it is ridiculous to have fear of that which does not exist, and probably never will. But although logic forms a good basis to clear our minds of fear of possibilities, it does not always have the same effect upon our emotional reactions.

It is all very well to tell someone else that he need not worry about what might happen tomorrow; however, often the individual who gives the advice is just as worried about future events as the person seeking the advice. Psychologists have told us that man is born with an instinct of self-preservation, and that anything interfering with the preservation of self—that is, interfering with life and body—immediately brings into expression some of the strongest emotions with which man is endowed; these include fear, anger, even hate. Such emotions also lead to actions which may be for the purpose of directing bodily harm or injury toward someone or something else. These emotions are strongly associated with the glandular structure of the body; and when a person reaches a state in which anger, fear, revenge, and related emotions are dominant in consciousness, certain glands under the direction of the involuntary system of our body will secrete into the blood stream a substance providing quick and additional energy for the activity of the mental and physical systems of the body.

With respect to this innate desire for self-preservation, which is so clearly tied up with our emotions and glandular system, the threat of immediate danger is not the only factor that will bring about the full operation of these mental states and emotions. The fear of what may happen tomorrow is closely related to the instinct of self-preservation. We would not care what happened tomorrow if we believed that regardless of what happened we could maintain throughout tomorrow peace of mind and harmony of body. If we could feel assured that our mental activity would be pleasant and satis-

fying, and our body healthy and free from injury, then there would be no possibility of anything that would give us concern, cause to worry or cause even to ask the type of questions that we introduced at the beginning of these comments. One's being concerned with tomorrow, with the future, with possible happenings, is directly related to the fear of bodily harm, or maladjustment in himself or in his loved ones. Therefore to be able to put out of our consciousness the thoughts of what may or can happen becomes important because of the relationship of these possible happenings to our own well-being.

It is therefore useless and impossible for an intelligent person to try to subscribe to a system of thinking which teaches to forget tomorrow, to forget the possibilities that may develop. The Creator has endowed us with certain emotions and mental reactions so that we could at least be sensible enough to take care of various future contingencies. Even lower forms of animal life instinctively store up food for winter for the purpose of hibernation, or for some future time. This again, incidentally, is another illustration of how closely related are future happenings to the instinctive urge of self-preservation. It is therefore of little use to advise that the future and the possibilities that it holds be absolutely forgotten or cast out from our consciousness; however, it is logical for man to learn where to place the most emphasis in his thinking.

It is not the possibility of a thing's happening that is so important at the present moment but the exaggeration of this possibility. There is a tendency to feel, as expressed in various proverbial and accepted sayings, that *bridges* to be crossed in the future will be more difficult than they actually prove to be. The more we worry about a situation that may possibly develop tomorrow, next week or next month, the more time we give to it, the more we let our imagination play upon the possibilities and all that might happen, the more we are emphasizing the problem and exaggerating the importance of the situation that may or may not take place. This exaggeration is the cause of mental anguish and even of maladjustment, not the possibility itself. The giving of more attention or emphasis to the understanding of the present moment, will tend

to diminish in our mind the growing apprehensions and exaggerated ideas of what catastrophes may overtake us in the future.

Judgment and prudence, we have seen, show us not to ignore the future, but the same judgment and prudence should show us to place emphasis on the present rather than on the future and thus change the future. Many possible catastrophes have been avoided by the exercise of common sense, judgment, meditation, concentration, or even prayer at the right time. Through these steps our consciousness may be opened to other possibilities that have failed to come to our attention because all our energy was previously devoted to exaggeration of what we thought might happen.

Therefore, to head off future possibilities from being insurmountable problems, exaggerate the potentialities of the present moment. Call upon your knowledge, your ideals, your Rosicrucian principles and teachings to be the immediate guide toward your behavior and plans. In that way you will find possibilities to lighten your lot or worries and to change situations in their course of development. Through this process, the future will gradually cease to hold the fear of what may occur beyond the present, and you will gain a more sane and sensible perspective in being able to see more clearly the complications and also the possibilities and benefits of life as a whole.—A

New German Healer

The new Grand Secretary of the Rosicrucian Order, AMORC, in Germany has submitted to this Forum a short survey on the healing methods of Herr Groning of his country. Herr Groning has caused quite a sensation. His activities have been written about, both critically and sympathetically, in several European newspapers and other publications.

Our German Grand Secretary reports: "In general, Herr Groning's procedures are very similar to those of our own Rosicrucian fratres of the early 18th century. He makes a very simple impression. He claims that from earliest childhood he has had the ability to heal. Herr Groning's first experiences were with animals. As time went by, he developed distinctly clairvoyant or psychic abilities to predict. It is said that, when

eight years of age, he accurately predicted World War I.

"During World War II, Herr Groning again exhibited extraordinary clairvoyance. His predictions were again amazingly accurate, even to the point of including personal details several years ahead. After the last war, he was released from a prison camp in Siberia and went to Herford, as he had lost his home and property which were located in the now Polish districts of Germany. He was given shelter by a Mrs. Hülsmann, whose son (it is reliably reported) he healed.

"The news of the healing soon spread and many people flocked to be healed by him. Naturally, for reasons of public safety and fear of charlatanism, the local health officers soon intervened, and interdicted his healing activities.

"Groning then went to Bavaria and there submitted himself to strict tests and examinations conducted by authorities in the fields of medicine and psychology. (Final findings have not yet been published.) At his new headquarters in Rosenheim, up to 15,000 people assembled on the evenings of the first days of his appearance. Organization methods were applied to control the huge throng. Only persons to whom admission cards had been issued could see him and receive treatments.

"I shall endeavor to outline the methods Groning seemed to employ. The explanations are the result of my own observations. First, there were the mass healings. After thousands had waited sometimes for hours, Groning finally appeared on the balcony and spoke to the people. In essence, his speech urged them to have confidence in being healed; to have confidence that God, the divine power, was helping them; that it was not he, Groning, that would be responsible for any cures. Their gratitude, he said, must be directed not to any human but to God. After such preliminaries, he instructed them to relax. Then he requested all in the multitude who were ill to raise their hands at arm's length. Then he questioned them: 'Do you feel a change occurring within you? Do you feel it? Speak out. Who feels better?' Many people responded that they felt better. Others claimed that their aches and pains had completely gone.

"The second method consisted of individual treatments. These, to me, are of greater interest and importance. His introduction to such treatments also consisted of a demand for utmost confidence in what was to be done. He used a medium, a Mrs. Hülsmann, to make surprisingly accurate diagnoses. In these individual treatments, he caused the individual to relax completely and then to concentrate on the ill part of the body and observe the changes taking place.

"Sometimes he would give tin foil, crumpled into a ball, to a patient, requesting him to hold it in his hands. The patient usually felt a great warmth being generated in the part to be cured. Patients relate feeling a kind of energy coming from Groning without being touched by him.

"Herr Groning has had in many cases remarkable success. Many of his healings constitute a puzzle to the physicians. Yet they had to admit his success. Paralyzed people rose from wheel chairs and went about. In one testified instance, a man got back his eyesight. Several cases of arthritis were completely cured. In most cases success was confined to *nervous disorders*, if there were any. For such, the healing was usually permanent, at least up to the present.

"As to Herr Groning personally, he is plain in manner and appearance. He has not had much schooling. His speeches are full of grammatical errors. By profession he is a cabinetmaker and carpenter. It is reputed that his parents were opposed to his occult inclinations. The opinion about his activities is divided. At the moment, he is strongly attacked by most physicians in spite of the fact that he has managed to heal many people. On the other hand, there are voices raised to support his method or at least to demand that physicians acquire better training in psychological therapy. The broad masses are very fickle in their opinion. First, he was hailed and now he is derided. After the first great interest, there were those who even said that he was the new Messiah. The clamor has died away and only the many distressed sick people remain, particularly those who have been given up by physicians. Herr Groning is their last resort.

"It is interesting to know that most of the German press commented favorably upon Groning. He even healed a very skeptical

reporter. In general, however, I think the press has done more to ridicule and to submerge him than to aid him or his cause.

"Groning is convinced of his mission to help suffering humanity. He does not directly charge anything for his help. He *accepts gifts* and lives on such contributions. A German film company made a film on his healing methods, life, and so forth. This may eventually reach the United States and other countries. Of course, it depends upon the continuance of his success and popularity.

"In my opinion, Herr Groning has great ability—magnetic and suggestive powers. Since he has no medical school or mystical training, he apparently does not realize the limits of his own powers. He says he can heal all diseases! He has been accused of several derelictions, sexuality, fraud, and so forth. It is to his credit that these have not been proved. I think these attacks are by people who thought to capitalize on his powers to exploit him commercially. They were angered because they were not admitted to his 'staff.' On his staff are several very dark mysterious characters. They are, obviously, operators who wish to promote him. Perhaps he cannot rid himself of them easily. Time alone will reveal whether he is great enough as an individual to free himself and become a truly great man or just disappear into obscurity as so many before him have done."

There is quite a similarity between some of the activities of Herr Groning and other healers renowned in history. Some were proved to be frauds; others were truly great men, persecuted because of the enmity and hatred they aroused among the members of the established healing profession. Paracelsus, who was a learned medical physician and is now recognized as having contributed to *materia medica*, was at the time of his great healings derided as a charlatan. It is known that Cagliostro in Paris effected many healings without charges or fees of any kind, but the world still, generally, calls him a charlatan. This adverse opinion of Cagliostro is kept alive by a prominent Christian sect whose bigotry and intolerance he sought to expose during his lifetime.

That some men possess an excess of Vital Life Force of a magnetic curative nature that can be directed, especially by contact, for healing purposes, has been demonstrated many times in history. It has been demon-

strated by members of our own Rosicrucian fraternity. They have the means to draw upon the Cosmic powers to replenish their natural reserve of this vitalizing force. At times some of these natural healers have not been trained in *materia medica*, anatomy or physiology, and they are, as well, ignorant of the principles of psychology, mysticism, and occultism. As a result, they often make fantastic claims for their powers, though perhaps in good faith. Instinctively, they know that the power they are using is an energy that flows through them, that they are but a medium for it. How or why it does so remains a mystery to them. In their superstition and ignorance, they usually attribute the power they use to a supernatural force which immediately arouses skepticism and derision on the part of intelligent people.

It will be noticed that, in his report, our Grand Secretary of Germany relates: "In most cases, the success was confined to nervous disorders." Such type of healing, that is, a general uncontrolled emanation of this vital life energy from one's sympathetic or psychic nervous system, would be most effective in curing diseases of a neural or nervous disorder. Persons whose paralysis is often due to psychic factors, as inhibitions, inordinate dominant ideas, anxiety complexes, and the like, are helped by a flow of such psychic energy into their beings. It produces a kind of *shock* that removes neural blocks and causes a return to normalcy.

Most of the spectacular healings done at such places as Lourdes and other religious shrines are the result of such psychic and physiological factors combined. The fact remains that there are *healings*. If the healer would only endeavor to study and to know the nature of his powers, he could use them more intelligently and scientifically—in a manner, for example, as taught in our own Rosicrucian monographs. In mass healings, mass hysteria and mass suggestions, as strong stimuli, produce the beneficial effects in most cases. Sometimes these suggestions last but a brief period and, when their power subsides, the ailment again returns. In other instances, the temporary strong stimulus engendered is all that is necessary to effect a permanent cure.

Let us hope that Herr Groning takes the time to learn how to use his powers intelligently. Let us also hope that he learns to

discipline his ego, that he will not really take seriously the belief that he is a new Messiah and that he is here, as well, to save the souls of men. Because of such misconceptions, many have become entangled and eventually through the resultant egoism have lost, as if by Cosmic decree, the simple efficacy that had been conferred upon them.—X

What Is Will Power?

A frater, rising, and addressing our Forum, says: "Most modern psychologists seem to believe that there is no such thing as will power in itself. This term, according to them, is merely the old-fashioned and popular conception of the power of oneself to carry decisions to completion and fulfillment, the personal strength of character to overcome evil temptations and the like. They say, in reality, that every act we perform is merely the result of our decision to do it because we want to do it more than anything else. How do the Rosicrucian teachings view this matter? Does will power merely consist of one's strongest drives or motives?"

The belief that will power is an independent power that can be interposed between two causes of action results from our experiencing a conflict of desires or motives. When we act without a consciousness of any rebellious ideas or inclinations, we are not inclined to think we are exerting will power. The concept of power in connection with the will is when we appear to determine to pursue one desire as against the persuasion of another. In fact, the idea of will as a kind of subtle power called into being as from the depth of self is because it often appears to oppose desires stronger than it serves.

Let us quote a few references from the Rosicrucian teachings with respect to will power. The monographs themselves are quite replete with the subject. However, these brief comments will be sufficient to show the Rosicrucian viewpoint which modern psychology confirms. The Rosicrucian teachings relate: "Will power is the objective decision to do or have done, coming as a result of objective reasoning. It is the final judgment of the objective mind transmitted to the subjective mind as a law." Then, also, we are told: "Desire, increasing in intensity to determination, reaches the functioning of will by means of which it is carried into action. Its tendency is toward movement or

action which will produce pleasure and integration, and remove pain and disintegration. Will is emotional! We do not have to exercise will to do the things that are pleasurable."

In essence this means that we are subject to desires. There are the appetites and passions of the body, the gratification of which produces, normally and in consequence, pleasurable sensations. There are also the emotions which are sensations arising out of the stimuli acting upon the vital life force of our being and the self. In contrast to somatic or bodily desires, the emotions are normally of less intensity. Further, there are the subjective and mental desires. The former constitute expressions of the personality and represent the character of the individual. Such desires are moral impulses which we call the virtues, as honesty, truth, and the like. Mental desires are developed from habits and from intellectual activities which give us mental pleasure.

The individual, then, is confronted with a conflict of these desires, each seeking to bring his determination to the fulfillment of its end. The *desire that dominates* constitutes the will. It has power because, as our monographs state, we decide in its favor objectively. That decision is transmitted to the subjective mind. It is in the subjective mind that the involuntary actions necessary to direct our muscles and other functions beyond our objective control are carried out.

To understand this, let us use a homely analogy. Two propositions are made to a man. Each is very attractive and appealing. He may see that one would provide him with greater material advantages and so it is the more tempting. Perhaps it is also unethical. The other proposition has not much material advantage but it appeals to his ethical sense, to the habitual conduct he has long developed. He finds himself compelled to decide in favor of the latter. He then engages a concern of efficiency experts to use their experience and facilities to materialize the proposition which he has decided upon. This concern of efficiency experts we may liken to our own subjective mind that acts upon the decision we transmit to it from our objective self.

Frequently, the exercise of will is wholly a mental desire which has far greater impelling power than the desires of the body

or of the instincts. As a further example, a man may rush into the street to save the life of a puppy which has been caught in a maze of traffic. In doing so, this man is violating the instinct of the preservation of his own life, for he realizes the danger to which he exposes himself. Then, again, another man compels himself to complete an arduous task against the temptation to indulge in a relaxing pleasure. The sense of duty, *as a mental desire*, transcends the physical one and he thus is said to will himself to perform it. Each decision of the mind, each chosen desire or rather the dominating one, through the subconscious, relates to itself the power of mind which is always there.

No one ever acts against himself. It is true we often give preference to the wrong desires which ultimately prove to be detrimental. However, when we act, we are at that time doing *what we want to do*. We have submitted to the preferred impulse. Remember it is you who give the command by your decision, to your subjective mind which provides the motor power, through the nerves and muscles, to speak, walk, or do whatever is necessary to carry out the desire.

Sometimes the desire arises from the depth of the inner self, as a *Cosmic impulse*. We find ourselves willing, that is, deciding on a course of action which may be objectively inexplicable to us. The inclination may be quite contrary to what objective experience has formerly revealed as the best. The inclination may oppose reason. We cannot to ourselves at such times justify what we feel impelled to do—yet we *will* ourselves to do it. Such psychic desires or urges, popularly known as hunches or intuition, are always ultimately found to be beneficial in their fulfillment.

There are persons with indecisive wills, who manifest a hesitancy to act. This may be due to equally impelling desires which cause a vacillation of the power of the mind toward one and then toward the other. If these desires are equally strong, there results a confusion of the mind. A person who is ill often displays a weak or indecisive will. This is an indication that he has not the strength of mind to marshal his thoughts; he does not have sufficient nerve energy to form an idea and give it emphatic evaluation as against the stronger impulses of the emotions and somatic desires. For this rea-

son, persons who are extremely ill may give full vent to the play of their emotions.

An obstinate will is evidence of a man inhibited by an inflexible desire. The idea or impulse as a desire has, in some cases, become an obsession which commands the whole conscious mind. In contrast to it, desires as a result of reason, or even those of the body, are always subordinated. Religious fanatics often display such fixations and consequent obstinacy.

The well-balanced *will* is that of an individual who has, by contemplation, so regulated his life that he has given his desires a relative order of importance. As a result, he is always found to act upon a desire which serves the integration of his being. In other words, it is one which helps maintain his balance. He will surround his desires with ends such as he conceives to be serving his desires, and keep these ends in a hierarchical order so that one does not interfere with another.

He will form the habit of preferring desires in accordance with the value of his whole life, the spiritual, mental, and physical aspects.—X

Recollecting Past Incarnations

A Canadian Rosicrucian rises to ask: "If we can psychically recall incidents of past incarnations under certain conditions, is this due to memory or is it a matter of projecting our consciousness into the past?"

Let us put this question in still another form: When we recall incidents which are not within the scope of our objective experience during this life, have we recalled events of a past incarnation or are they the result of an involuntary projection of our consciousness into the past? At first it is quite necessary that we be certain that the mental images we have are not the consequence of this life. Of the myriad impressions that enter our consciousness through the medium of our receptor senses, sight, hearing, and so forth, only a minute portion are intense enough as a stimulus to be fixed in memory. Those that can be readily recalled are ones upon which we have concentrated because of interest or because they were accompanied by a strong emotional impulse.

There are other impressions which have entered the subjective mind and are part of

the memory, but are not on the threshold of recollection. At times, by means of an indirect association of ideas, they flash into our consciousness. Since they were forgotten perhaps years ago, we find it difficult to place them. There is, however, a vague sense of familiarity about them and nothing more. Psychology calls these *eidetic images*.

Another cause of these impressions is dreams whose intensity at times awakens us with the realization that we have had some very forceful experience. The emotional reactions, even the physical ones of quick breathing or of a chill, remain after the dream. The mental impressions of the dream may slip from our objective consciousness almost immediately as we well know. However, the impressions remain in the subconscious and occasionally a portion of them flashes into the conscious mind again—this time as a kind of tangled ideation, that is, confused ideas.

The recollection of a past incarnation contains elements that are usually quite removed in time from the period of our present life. In the majority of instances, it includes people or places which, by circumstances, we could not possibly have seen in this life. For example, a man may never have travelled beyond the borders of the United States of America, and he may not have read history extensively or even descriptive travel articles. Suddenly, however, he experiences the mental picture of a French rural scene. The gardens, the architecture of the farmhouse, the costumes of the people, appear quite familiar to him. The persons in the experience may be speaking in the French language, which he has never learned in this life and yet which is entirely comprehensible to him.

One might ask, How would you differentiate between this experience and that of an involuntary projection of self to the same rural section of France? In the recollection of past incarnations, one does not always experience an image of himself in the scene. At times it is like being an invisible spectator or witnessing a story unfolding upon the motion-picture screen. *If one does experience himself* in the circumstances of the past incarnation, he is wholly in harmony with the surroundings of it. We mean that he is attired as would be natural for the time and place of the past incarnation. There would

be no inconsistency between himself, as he now is, and the other elements of the experience.

The past is the past. A recollection of it must be as it was *then*, not as you or it may be now. It is true that the place may have been changed since your past life, but when you recall the experience of the past incarnation it is as you knew it then, and you appear in it, if you do at all, as you were then. If you knew the language of the country in your past life, you will be familiar with it in recalling the past incarnation. If you knew a trade or an art in the past not known to you now, then, in recalling the experience, you will find yourself proficient in it again.

A projection of the consciousness is almost always of what we term the *present*, for it is the present consciousness of self which is being projected. Past incarnations reveal themselves to us. We infrequently project to them. In the first place, objectively we do not ordinarily know where our past lives were spent, so we cannot consciously project to them. If, however, we are successful in bringing about a projection of self without intention to a region in which we existed in a past life, we find a peculiar circumstance. It is an integration of the impressions of self, as they objectively now are, with those of the past surroundings.

To understand this better, let us use the analogy of the rural French scene or countryside. If we were able to project to it, it would appear to us as we had experienced it in the former incarnation but with the distinction that we appear there as we now exist to ourselves. Further, we might even see changes in the physical appearance of the place. This would further indicate that it was not a past incarnation we were experiencing but a projection of our consciousness to the region of the past incarnation but of the present time. Consequently, not only would we appear as we are but the place would also reflect any changes that might have taken place during the years.

A safe rule to follow for a distinction between a projection and a recollection of past incarnations is whether or not there is an integration of the contemporary elements, the things of our present life, including ourselves, with those of the past. If we recognize ourselves or any other person or

thing as they appear now, then the experience is one of projection. Conversely, if we are able to accomplish something or exhibit talents which are not natural to us in this incarnation, we can be certain that we have *recollected* the events of a past incarnation.

We wish to admonish you again that the familiarity which a place or custom may seem to have to us, though an excellent *prima-facie* evidence of a past incarnation, must not be accepted as an absolute proof. It is first necessary that we make certain that we were actually never taken to this place as a small child and that we have never seen or heard a parallel description of it. As Dr. H. Spencer Lewis, our venerable past Imperator, points out in his excellent work, *The Mansions of the Soul*, familiarity of incidents or things of a past incarnation usually develops into more tangible evidence. It is the tangible evidence which is the reliable proof. He explains, in the above work, the example of a young man who visited a chateau in France for the first time in his present incarnation. The young man was on a casual sight-seeing tour. Immediately, upon entering the premises, the particular architectural structure, the arrangements of the grounds, all caused a strange impression upon him. He knew he had seen these before somewhere, somehow. Further, various objects suggested others that were not even visible, such as an entrance behind a tangle of brush that led to an old wine-cellar in disuse for more than a century.

A mere suggestion of familiarity could have been easily discredited on the grounds that perhaps the person may have read of such places in a novel and that that might have caused them to have a vague similarity. However, in this particular case, the association of ideas caused the young man, while he was walking about the premises, to recall the location of an old forgotten wine-cellar. This most certainly could not justly be termed a coincidence. Only one who had been on the premises before could find, in the particular arrangement of the pathways, the reminder that one of the paths led to the forgotten entrance.

Again, we must issue a repeated and necessary admonishment. It is that our fratres and sorores do not too deeply concern themselves with past incarnations. Let such remain in the past as much as possible. They

have served their purpose in contributing to the formation and development of the soul-personality which you are now expressing. There is nothing more that those past incarnations can contribute to your welfare by a review of them, except to confirm the doctrine of reincarnation. Remember that you are now living what someday will pass into the category of another incarnation. It is advisable, then, to cause this incarnation, *the present one*, to exert a tremendous efficacy for good on your soul-personality.—X

Fear and Superstition

Many questions that reach the desks of our offices reflect the idea that thinking men and women are becoming more aware of the fact that fear and superstition bind a lot of people to what we might call a condition of mental slavery.

A member recently asked to have our viewpoint on why it is that in an otherwise advanced form of civilization, superstition can have such a hold and power over many people. Almost anyone that we would approach with a direct question today would deny that he is affected by superstition. He would claim that his thoughts and activities are based primarily upon reason. Today, each of us likes to think that he is sufficiently rational to be able to make his own decisions, to arrive at his own conclusions and to base his actions and thoughts upon sound, good sense. This is often referred to as "common sense" as if there existed an underlying criterion upon which all judgment or thought is modeled.

Whereas, it may be true that most of us do not become too much concerned about Friday falling on the thirteenth of the month, or about a black cat crossing our path, still there are other superstitions more or less prevalent in the thinking of a larger number of people than one would ordinarily believe to be true. Although reason is upheld as an ideal guide and a worth-while utilization of our own mental faculties, we, more than we realize, fall back upon misconceptions and ideas which are not founded on facts.

As Rosicrucians, it is a good sign that members of this organization are thinking about such subjects. It is indicative of the fact that the study of the universal laws

and principles, as well as a sincere, unselfish desire for self-improvement and development, makes the individual more dependent upon the results of his own thought and on the analyses, or critical thinking, and constructive philosophy which have been handed down through the ages. We mean critical thinking not in the sense of trying to tear down everyone else's conclusions, but rational analyzing so as to free mankind from the slavery of ideas and thought. Reasoning is one of the greatest foes of superstition.

The individual who is attempting to formulate a philosophic viewpoint is caused, by the very thought process which he exercises, to occasionally examine his ideas and dismiss those thoughts which are based upon fallacies and which have developed through tradition rather than through the rational approach of man to the problems of life. Fallacies of thought are either superstitions in the making or superstitions well established; or, to state it in another way, we might say a fallacy of thought is the seed of superstition. If we examine these fallacies we will see that they are usually errors created in man's thought, usually because of his being too gullible or too lazy to reason or listen to the voice within for the correct solution.

For example, one fallacy of thought is the reaching of a conclusion merely because we may have observed two events to follow each other. This process leads to the false conclusion that the event which follows is the effect of the first event. This is illustrated by the superstition that the breaking of a mirror causes bad luck. Someone, at some time or other, had a period which he believed, or which had been indicated, to be bad luck, and which occurred after the breaking of a mirror. But this shallow thinking did not permit the proper development of a reasonable analysis of the cause and effect relationship. In other words, there is no connection, usually, in the breaking of a mirror and bad luck, or a series of any kind of events to follow which would be unfavorable to the individual unless the breaking of the mirror would mean to cut oneself and cause pain. Such errors in thinking are based on the belief that one event following another is proof that one event is the cause of the other.

If I heard a bell ring and at the same time cut my finger, it would be ridiculous to

conclude that every time a bell would ring my finger would get cut.

Another error in thinking is the tendency on the part of unreasoning human beings to refuse to take into consideration what we might call *negative instances*, that is, to refuse to look for the final proof of what has seemed to develop as a cause and effect relationship. To use our same illustration (in order to amplify this statement), has anyone ever made a study of how many times mirrors have been broken without anyone having bad luck? Most of us could think of illustrations of this kind in our own experiences. But the individual who would rather jump at conclusions or follow a fallacy in thinking would sooner accept an intangible relationship of cause and effect than to go out to prove that the relationship actually does not exist.

Superstition grows out of erroneous thinking, out of old wives' tales, or plain gossip which seems to delight in bringing to the attention of certain gullible individuals the basic ideas of superstition. Consequently, we find that many people have their lives bound by superstition. Their whole existence is made miserable by their dependence upon even the smallest and most unimportant actions of day-to-day living to determine whether or not good luck will follow their actions.

Closely related to superstition is fear. A person who permits superstition to enter his mind and control a good many of his actions has superstition reinforced in his consciousness through fear. A superstitious person who walks under a stepladder, because of fear in his consciousness, puts himself in a position of inviting trouble.

Fear is a normal human emotion, but it is not necessarily confined to human beings since it is common to at least the higher forms of animal life. If we did not have a degree of fear we would become more reckless in our habits of living; but fear can restrain us to protect ourselves against bodily harm to avoid pain and not to take unnecessary risks that would endanger our own being or those whom we hold in high esteem.

But fear has been manipulated in our early lives. Many of us have experienced the development of fear as related to behavior. We were afraid to perform certain

actions for fear of the consequences or punishment that might follow. When fear is used in the life of a child as an exclusive form of holding that child's behavior in line with current social trends and customs, it is quite easy for the child to develop a fear complex so that as he grows to adulthood he will be a target for those who wish to control him and may do so through superstition and false premises. Fear cannot be entirely eliminated from consciousness; it is a part of the innate responses with which we are born. However, it need not be enlarged upon.

The hold of many religions—so-called cults and even faddists in various fields—is maintained through fear and superstition. Certain forms of religion proclaim that absolute compliance with the regulations governing their particular doctrine is necessary to avoid future punishment. Fire and brimstone was the message of those who preached hell as a consequence for those who did not conform to the ideals and principles of a religious doctrine, who did not submit to the dominating dogma of a religious theory. Religious founders would be surprised to know what man has done to try to make men follow the precepts of religious founders.

Many religions are not far removed from superstition. This is not a criticism of religion as a whole, or of theology and the high moral, ethical, and spiritual values found in religion, but it is a criticism of the individuals who, through their man-made creeds, direct and try to regiment and control the lives of other men through fear. These individuals set up a standard of action which usually includes the contributing of worldly goods in substantial quantities to their cause. To enforce their principles, they inject the minds of their followers with all kinds of ideas for behavior, reinforced by fear of eternal punishment if any of the injunctions are overlooked.

The broader-minded individual, the student, the Rosicrucian or anyone else interested in rational thinking, who has examined to any degree a sane philosophy of life, is first impressed with the fact that the consequences of man's actions, right or wrong, are primarily his own problem. This is merely another way of stating the meaning of the law of Karma. What we sow, we reap, so we have been told. If our behavior, thinking and ideals, do not fit into the all-

over constructive, purposeful plan of the Creator, if we refuse to abide by the higher laws of man and God, we are going to have to learn, through experience, the penalty of ignoring such injunctions. But to implant in man's mind the idea that punishment will be the result of his not agreeing with other men, that he is bound to suffer the eternal torment of hell unless he agrees with a religion, or theology, or a doctrine of yesterday, a hundred years ago, or a thousand years ago, is to utilize superstition and fear in the same form as a criminal utilizes blackmail.

To teach man to think, to realize that the relationship of God, as propounded by the mystic, is the final, most satisfactory relationship man can have in his life, with his environment and with the universe, is to fight superstition and fear based upon false premises. Therefore, every movement, religious, philosophical, metaphysical, or mystical, that has come out for the primary purpose of denying superstition, and to declare that man is a segment of God and can develop his innate potentialities, is immediately blamed as being ungodly or a heresy. And every effort is made by those who strive for the acceptance of superstition by their fellow man to control any such movements as might release man from the bondage of fear and superstition. Unnecessary fear and superstition cannot survive where individual human beings think for themselves and know their God-given rights and individual relationship to their Creator.

For centuries, the Rosicrucians have been one organization that has had those primary purposes of liberation in mind and has fought the grip of superstition upon the thinking of mankind. It will continue with that purpose, as one of its primary objectives, to direct man, to develop his own potentialities, to cause him to realize that his God is truly the God of his Heart, and to free him from man-made fears and superstitions that have no true place in the religious, moral, ethical, and spiritual values of the universe. This will be the basis upon which the Rosicrucians will continue to function; and as a consequence they will continue to be one organization to receive unfavorable comments from those who control human beings by the very opposite process. Governments, organizations, or movements which control

their constituents or members by fear of punishment, or by offers of rewards for conformance, are unstable, as history has repeatedly shown. After having gained considerable grounds, such organizations have receded and in many cases have become unknown.

The clash of ideologies in the world today causes us to realize that there are still many people bound by unnecessary fear and false beliefs, and, furthermore, it causes us to realize that this condition cannot be changed overnight. But possibly in future centuries, as this organization and other organizations, as well as thinking men and women, continue to strive toward the utilization of the full potentialities of the individual, the time will come when man can stand free of unnecessary fear, unbound by superstition, and at peace with God and man, conscious that he fully realizes and appreciates his position of relationship to both.—A

Developing Your Soul-Personality

The somatic interests of life are very persuasive. We are always conscious of the need of sustenance and bodily comforts. The provision of that which is necessary for physical welfare is serving, however, only *one aspect* of our nature. It is the interest of the expanded self, or as commonly known, the moral self, which indicates the ethical, cultural, and spiritual qualities of an individual.

What do we do that does not immediately redound to our material or physical benefit? It is true, psychologically, that not one thing which we do is ever wholly unselfish. We always act in a way that is gratifying to us; even when we divide with another that which brings us physical enjoyment, it is because we derive an exalted impersonal satisfaction from doing so. However, it is the cultivation of the interests of this extended self to reach beyond our own physical being and material possessions, to include others, that actually leads to the elevation of society. It does even more. It develops our moral sensibilities and the finer sentiments which constitute feelings.

Many persons state that they are expressing the inclinations of soul, the Divine impulses within themselves, because they are supporting some church, financially or otherwise. Such help is, of course, beneficial to religion, and religion is needed as a guide

for millions of people. But are those who are giving to these churches doing so because it fills them with a joy of building, of expanding a worthy cause? Do their gifts produce within them a sense of rectitude, of a deed well done? On the other hand, is their giving motivated solely by a sense of contriteness and moral compulsion?

If one gives to a church or a religious sect, or any other activity, from which he does not materially benefit yet feels bound to give, or does so to ease his conscience, he is not actually evolving his soul-personality. His giving, no matter what it may be, is nothing more than the paying of a tribute; it is the attempt to efface a troubled conscience. A man who looks upon a large public library, built and maintained by taxes which he has reluctantly paid, cannot have the same self-esteem as one who has voluntarily endowed a similar institution.

Each of us must find in our lives, in our environment and associations, something that depicts our ideals. It must symbolize by its nature or activity what we consider to be noble, righteous, humanitarian or cultural, and we must give it our support. This support must consist of some *sacrifice* of our time or of our means. In doing this, we express the Divine self within us. We manifest the higher consciousness of the human personality.

If, at any time, we are more motivated by what we objectively or materially are going to derive personally from such a service, we immediately negate our soul-personality development. We cannot deceive ourselves; we *know* when we are serving the inclination of the exalted Divine self, or when it is only for the limited physical and mental being. We do not mean to imply that serving a humanitarian or cultural activity must not in any way redound to the social, intellectual, or material benefit of the individual. We do mean, however, that the principal benefit should be the gratification of the moral and spiritual sense.

It is a mistaken idea that one has to be a wealthy philanthropist to be able to further charitable and humanitarian activities. The fact remains that many large financial donors to such institutions are only giving back a portion of what they have taken from individuals, perhaps unethically, in their professional or business lives. The acts of

some such people, as is known, are but appeasements of conscience. Of course, this does not apply to all philanthropists.

The woman who gives a few hours a week of voluntary help in a local home for crippled children is manifesting the right spirit. The individual who can play or sing and who occasionally entertains in a hospital is another such example. The one who does some little act for an orphanage, even though such institutions may not be of his own religious faith, is manifesting a service which expands his soul-personality. The man who helps boy scouts as a leader, or guide, or who takes part in some boys' group activity, not for the sake of being heralded by the press as a civic leader but to serve impersonally, is another who is evolving his soul-personality.

The man or woman who makes a little financial contribution to an institution that cares for unwanted pets or animals is giving emphasis and power to those qualities that elevate him and humanity. Those who lend their support to a movement to prevent cruelty to children, or animals, are also doing a fine service for their own spiritual consciousness. This they will realize as they participate, by experiencing a deep, inner satisfaction of a job well done; no money, prize, or worldly distinction could bring an equal satisfaction.

Sometimes, the best way you can help in such activities is to become an annual subscriber to publications, that is, magazines, booklets or newspapers, issued by such worthy organizations. Another way is to become a member of such a movement. Usually the membership dues are very nominal, yet they constitute the basic support of such activities. These cultural, humanitarian organizations have a difficult time obtaining members. It is principally because the average man and woman immediately asks—at least of himself—what do I get out of it? He means, what does he get out of it in a material, objective sense. If he only knew how much of a sense of Peace Profound he would derive from such activities, and how much he would be contributing to the unfoldment of the impersonal aspect of self, he would not be so concerned with probable material returns.

This brings us to the subject of your own *Rosicrucian membership*. AMORC is en-

deavoring to give *you*, its fellow members, as much as it possibly can in service, facilities, and in the actual materials of membership. On the other hand, AMORC is not just a school. As a member, one does not remit dues for an exact consideration of so many monographs, magazines, examinations, personal letters, charts, rituals, and the like, during the year. It is not like going to a market and purchasing merchandise. AMORC is a great movement, a spiritual and educational cause. It has as principal objective, the enlightenment and emancipation of man. Your membership in AMORC, then, must be considered also as an important contribution to the foundation and perpetuation of such a cause.

It is necessary that an organization such as AMORC exist in our times. All you need do is to read the public press with its articles showing the fears, suspicions, and mistrust of the people and nations, to realize that there should be some common ground for a unity of peoples throughout the world. AMORC, then, is one of the organizations of our times that you should want to see *active* and *growing* regardless of the material or intellectual benefits you may personally derive from membership. If you look upon your Rosicrucian membership wholly in the light of an investment in study materials, you have missed the *spirit* of the Order. You are, as well, little effecting the development of your soul-personality by your membership.

We are happy to say that many members love the Order for what it *is*, and for what it is doing—not just for what it may provide them in the course of so many weeks or months. Each year, many Rosicrucians try to make a little contribution over and above their dues, or at least, they consider their dues as an aid to a good cause, not a purchase of a service.

As a test of your motive, ask yourself this question: If, for some unforeseen reason AMORC were obliged, for a year or more, to discontinue providing you with your study materials and other objective benefits, would you immediately drop your membership and cease your dues? If you would, then you have not realized the purpose of AMORC. You have not entered into that spirit of association which is necessary for a full awakening of the inner consciousness.—X

Causes of an Undesirable Personality

Each of us, I am sure, knows of individuals who have a cantankerous, irritable personality; they are easily annoyed, will not listen to reason, and oppose every suggestion regardless of its merit. These individuals make life most difficult for members of their family, and for any other persons who are obliged to be associated with them in business or in any other capacity. It would appear, from a casual observation, that they are antisocial and have a genuine dislike for almost all activities and interests which appeal to other people. A little thought will reveal that such could not be so. No one can isolate himself from all human interests so as not to find happiness in some things which appeal to the average, normal person.

The causes of such a state of mind are often physical. Perhaps, the individual is subject to neurasthenia, that is, nerve exhaustion; because of this, he finds it impossible to call upon the necessary nerve energy to understand and cope with situations—even pleasurable ones. As a consequence, he resents the natural enjoyment of other persons, and strikes out at them as a defense measure, using criticism and abuse.

If anyone has a member of his family who is addicted to this type of personality, he should, if at all possible, have such an individual first submit to a general physical examination to see whether or not there is anything organically wrong with him.

There are also psychological factors which may cause such a disagreeable personality. In most cases, these are the result of *frustrations*. Early in life, the individual may have set certain goals for himself—objectives which were fine and noble if achieved. But these goals may have been beyond the capabilities, the natural talents, and the training of the individual. After devoting some time to trying to attain the end in mind, the individual fails, and as a result, he becomes exceedingly acrimonious in his whole view of life. Naturally, this frustration is inclined to produce an inferiority complex. Subsequently, whenever an opportunity arises in which the individual could, perhaps, succeed, he recollects his thwarted efforts of the past. He either refuses to participate and thus becomes more bitter by the loss of what might have been an advantage, or, again, he par-

ticipates halfheartedly, half-trying; of course, he usually fails, further convincing himself that life itself is abusing him.

Instinctively, this type seeks to retaliate wherever he finds others having enjoyment. When someone speaks favorably about what another has done, or what their attainments may be, this type of individual immediately becomes critical. He often denies his family or children indulgence in those things from which they would derive satisfaction. He wants to have other persons reduced to his own level of dissatisfaction with life. It is a sort of self-instituted martyrdom. Actually, the ego of this type is striving to preserve itself. Since it cannot replace its own apparent weakness by personal achievement, by which it will receive acclaim, it tries to make light of the acclaim or recognition of others. Thus, such an individual will always speak of the achievements of another in a depreciating light, as though they really amounted to nothing.

Is there any cure for such persons? The only way in which to bring them out of the mental state into which they have degenerated is to provide some degree of success for them. One must try to maneuver them into some activity or enterprise from which it is impossible for them to withdraw before they complete it, and from which they will experience success. The result of this success will be a great balm for their ego. It will partially restore their confidence in themselves. It will require a series of such acts or experiences before the individual voluntarily institutes some activity in which he hopes to be successful.—X

Concentrating on the Abstract

A Rosicrucian of San Diego, California, asks permission to address our Forum. She says: "I have been told in my monograph to concentrate on my soul-consciousness and then let that thought expand with my consciousness until it reaches out and contacts and is conscious of living beings everywhere. Also, in one of the monographs it says that concentration and meditation are ineffectual unless the subject is imaged. It also states that anything of which the mind can think can be imaged. My difficulty is that I cannot image abstract principles such as soul-consciousness, love, and the like. I can only image objective things, that is,

things with form. How can one image these abstract principles? How can one expand his consciousness?"

Abstracts are wholly subjective notions as are justice, good, evil, beauty, and even time and space. There are those who may immediately challenge this statement. If they do, it is because they have come to accept things or conditions of their external world as actually embodying such abstract principles. A further and more critical analysis would show them that the abstract qualities are not inherent in such things. Rather, objects are only *symbols* of them.

Beauty, for example, consists of whatever causes us to have a pleasing *visual* sensation. A harmonious arrangement of colors, or a harmonious arrangement of masses which we call *symmetry*, is known to us as beautiful. The beauties of nature are sometimes habitual, that is, we become accustomed to them from childhood. They are the result of environmental influences. We are told, for example, in childhood that a sunset is beautiful, that the trees are beautiful, and so forth. As we grow older, these become fixed symbols of beauty and they engender in us the satisfaction that arises from the beautiful.

A more concrete example is that of a boy who becomes an apprentice in some trade. His master or preceptor teaches him that a particular kind of workmanship or stage of development of the craft represents perfection—that it is something beautifully done. Eventually, the boy learns to do as well. Thereafter—in fact, all through his life—that particular combination of material things and skill of handiwork in his trade, which might even be confusing to the layman, symbolizes beauty to him. He derives the same satisfaction from it as would an artist looking at a painting of a masterpiece.

The soul-consciousness is an abstract term, just as beauty and justice are subjective notions. No one has ever seen the soul as substance. Of course, many have experienced that which to them was the result of the expression of the soul. However, the soul-personality is not a kind of sublimated matter immured within the body, as some religionists like to believe. We Rosicrucians teach that the soul is an effect of the divine vital life force which flows through all animated things. Our consciousness of the effects of that divine agency, namely, the vital life

force and the manner in which we respond to it, is what constitutes our soul-personality.

We may liken our soul-personality to the sum total of our moral behavior, or conduct inspired by our divine nature. What is good citizenship? Is it not conformity to the dictates of the state? Likewise, then, the personality of the individual is the sum total of his evaluation of his soul, of that self which is a reflection of the higher and finer aspects of his being.

Each of us knows what conduct of his life is motivated by the impulses of the inner aspect of his self. Each knows, as well, what sensations of gratification it affords him, as a sense of rectitude and well-being. It has long been said that a sincerely virtuous life brings its own wholly immanent reward.

If, then, we want to become conscious of the soul-personality, we particularly think of or visualize *those forms*, those things or kinds of conduct, which experience has shown us are the result of its impulses. Suppose one has been prompted to do a kindness for some underprivileged children in his community. Each time that he observed their suffering or pitiful state it was a pain to his emotional or psychic self. On the other hand, he felt an uplift of spirit, a liberation from a kind of inner aggravation, when he performed some little deed to make them happy. To become conscious of the soul-personality, to attune with it, this individual would find it advantageous to hold in thought those children whom he had helped and to image the circumstances which brought about such indwelling satisfaction. He would, by this concentration, quicken the higher phases of consciousness, the consciousness of the Exalted Ego, the soul-personality. Once again he would feel that compassion; in fact, he would feel all those sensations which were of the self within.

Why do people go to church, to religious shrines and temples? It is mostly because the combinations of the music, the designs, the symbols, the rituals, by habit, produce an agreeable psychic state within them. These engender sensations of gratification in which the spiritual self revels. Actually, there is little in the substance, the material surroundings of such places, that could be said to be of a spiritual content and to aid

the individual to transcend his objective self. Rather, it is an environmental experience that complements his inner being. Once we cause the self to rise to the fore of the consciousness, we enjoy those intimate sensations which we have as a result of its being contiguous to our normal consciousness. These sensations we call by various names, such as Divine love, love of God, attunement with the Cosmic, and so forth.

The more one dwells on these images as thoughts or incidents which arouse a consciousness of the greater self, the more that self comes to expand, because it is placed in an environment conducive to its expansion. The more sensitive it becomes, the more all-inclusive, the more things it embraces as part of the spiritual life of the individual. Eventually, the individual finds in his environment more things or deeds that are representative of his spiritual nature and which apparently did not exist or were previously concealed.

We speak of one's becoming this-conscious or that-conscious. We mean that something, in which he has become interested, has become a dominant idea in mind. It holds a prominent place in his consciousness. Thus by association of ideas, he responds more quickly to all things in his environment which have any relationship to this interest. A person desiring to buy or build a new home becomes *building-and-property* conscious. He instantaneously responds to all impressions related to the subject of his interest. We likewise expand our soul-consciousness—that is, our sensitivity to its impulses—by allowing ourselves to personally dwell, while in meditation, on all incidents related to its satisfaction.

Many abstracts, of course, cannot in themselves be imaged. That is, we cannot find something that directly represents them, as, for example, happiness, pain, or love. However, each of us can recall from experience images, either visual, auditory or tactile, which have been associated with such sensations. By concentrating on the type of image associated with the desired sensations, we release the memory of them. The fact that there are no objective archetypes of many of these abstracts should impress upon us the fact that they are of a subjective and psychic nature.—X



COME WITH ME ON AN . . .

Adventure into the Mental World

¶ There is a lure to tales about men embarking on journeys to strange lands, or their setting out in search of places whose known location is but a crude tracing on a time-worn parchment map. One can also easily imagine the crackling of underbrush as it is trampled beneath the cautious feet of intrepid explorers, working their way through Nature's living barrier — the jungle. A cold chill can be felt as one reads of gurgling water rising over a daring diver as he slowly sinks to the inky bottom of an inlet in search of pirate loot aboard a galleon now embedded in the sands of the sea. But none of these specu-

lations challenges the imagination, quickens the breath, or causes the pulse to pound quite like an adventure into the unknown—the mental world.

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¶ Come with me to seek out what the eyes cannot see, the ears hear, or the senses perceive. There lies to be conquered, to be mastered, much more than all the expeditions of the world have brought to light. You who are adventurous may, in the security of your home, travel through space and time in search of mysteries far greater than those which lurk in the jungle or the frozen Arctic.

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No. 5

TWO SONGS

To awaken in the morning
With a song on your lips,
And to retire at night
With a song in your heart,
That, my child, is living.

By Bertha Miles, F. R. C.

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Greetings!



Dear Fratres and Sorores:

A state or nation reflects the character of its citizenry. Though its conduct may not have the unanimous support of every adult, at least it indicates the tacit consent of a vast number of the public. It is often stated that the ideology of some of our contemporary nations and their deportment are an imposition upon the people by a dictatorial minority. In other words, the man in the street is said not to be in accord with such government, but that he dares not dissent. It is quite possible for an organized minority to compel a majority to submit to practices which do not have their approval. However, it is usually the indifference and the self-centered interests of the majority which permit such a minority to attain the power of dictatorship.

The individual who considers his immediate interests—namely, only those things which directly touch his family—and looks no further, is contributing to an eventual despotic government. Too many persons, as long as they find reasonable employment and there appears to be no restraint of their physical freedom, have no concern about the administration of their government. Their attitude amounts to complete indifference so long as they are not conscious of any governmental intervention with their wholly personal interests; they give no thought to the policies and practices of the state.

Many citizens give unlimited mandates of power to the political forces of their state merely for the promise of a continuation of their undisturbed isolation. It is only when the minority, to whom they have transmitted such power, directly or otherwise, eventually invade their little selfish personal world that they, too late, realize their danger.

Conquered people, since the dawn of society, have always felt the oppression of defeat. It is natural for man to lay at the feet of his conqueror the responsibility for all his social ills. He is inclined to forget that he may have caused the war which brought about his defeat and the eventual

misfortune which follows. Those who are vanquished look for *messiahs* to liberate them. Unfortunately, rarely do they minutely analyze the ways and means by which the liberation is to be attained. Years later they find that they have purchased a liberation of a kind at the cost of real personal freedom. It is in this way that Mussolini and Hitler gained their power over masses of people.

Often democracies may create *national karma* for themselves through the ignorance, indifference, and egoism of their citizenry. One of the greatest dangers to any state is a smug, self-satisfied nationalism. An attitude, often intended as a display of patriotism, is actually nothing more than a blind and offensive national egoism. It is bound to create, then, a breach of relations in the family of nations.

From an ethnological point of view, we know that there are really no superior races of people. There are only those races upon whom environment and history have smiled. And then there are those upon whom they have not. History has shown that members of any race, given equal opportunity over several generations, will eventually produce types capable of great intelligence and of the highest human achievement. We speak of superior nations. A nation that is superior, economically and culturally, is one that is the result of the united enterprise of its people. What they are, however, is not the result of any inherent superiority, of any spiritual endowment from on high by which their country has been selected as a world leader. As well, such a nation may have prospered principally because of its geographical position and the natural resources of the terrain. Further, what the citizenry of today may enjoy as an advanced standard of living may be the consequence of a generation of their forebears who established the initial causes.

No nation is Cosmically ordained as a superior state. The spirit expressed in the constitution of a nation at its birth is not infallible. It must be continually applied,

adhered to, and enforced. There is no sanctity that envelops a people just because they are born in a nation which, at that moment in the world's history, has attained a peak of power or influence. Its citizenry, by complacency and softness of spirit, that is, a decline in personal initiative and liberal views, can cause a superior nation to experience internal and external weakness.

All of us—no matter where we live—are citizens of a potentially great nation, if, in our deals and in our activities, we actually transcend those of other nations. It is necessary, however, that we periodically *re-examine* our national conduct, our political viewpoint in connection with our international relations, to learn whether our position is truly an enlightened one in world affairs. The attitude that my country is better and best and, therefore, right, is fraught with danger. The viewpoints that stem from minority rulers or political groups within a state are not necessarily right because they are American, French, British, or Dutch.

Today necessitates an honest consideration of world issues by every intelligent person. The citizen and his government are right only when the solution they have to offer to the problem is the best possible. It is a highly unjust attitude and a false national pride that tend to discredit every opposite view proposed by other world powers. It is an illiberal and dangerous concept to hold that suggestions for remedial means of world ills cannot originate in nations which are of an inferior political or economic status in comparison with our own.

The great man is one who is the first to recognize the errors of his own thinking or actions. In doing so, he displays a discipline of his ego. Further, he indicates the astuteness that made him great because, by admitting a mistake, he is immediately placed in the favorable position of being able, openly and readily, to remedy it instead of compounding it by denying or suppressing it. Likewise, the great nation is one that will admit the maladroitness of its statesmen, the blunders of its administration, or those policies that should be abolished, regardless of its pride.

Chauvinism, an exaggerated nationalism, is the doom of a nation. It blinds its citizens to the faults of their state; it prevents cor-

rections when and where they are needed; it creates internal weakness because of a failure of self-analysis and an honest criticism of self-action.

The quality of goodness is in the application of anything to a purpose. We must, in these times, continually inquire into the purposes of our respective governments that we are asked to condone. Next, is our political conduct always of a quality that furthers such purposes? Figuratively wrapping the flag about our domestic and international relations does not always make them right. Is what we say and do collectively as a nation worthy of the symbolism of the flag?

National supremacy—that is, the achievement of a great moral and intellectual culture—is not contagious. It is not in the atmosphere. It is not just breathed by future generations, who happen to live within its political confines. Rather such greatness is a sustained personal state of consciousness which the citizens of each generation must have and must continue to confer upon their nation. When that consciousness, which makes for greatness, ceases within the individual, then the nation becomes but a mockery of the lost spirit.

Fraternally,

RALPH M. LEWIS,

Imperator

Psychic Spying

A soror from distant Pakistan now addresses our Forum: "We have in our firm a man who claims to have studied occultism for forty years. This man has no respect for the privacy of the thoughts of others. He implies that, by the knowledge he possesses, he can invade the sanctity of one's mind; in fact, prey on unsuspecting persons. Is there a solution to such attempts? Would developing a constant awareness on the psychic plane be an adequate defense? He knows I am a Rosicrucian and perhaps would like to pry into what he thinks may be Rosicrucian secrets. I would like this Forum to consider the subject."

The individual to whom this soror refers is undoubtedly trying to impress her with his occult astuteness. His comments have the effect of a powerful suggestion that it is difficult to cast off. Each one of us, of course,

has thoughts which we consider wholly private and would not wish to divulge to others. Each time we become aware of such thoughts we, by association, recall the remarks of a certain individual who has threatened to invade our mind by means of mysterious powers. This results in such emotional response as fear. The mental image of the individual and the words he uttered become very definite in our consciousness. This would further lead us to a misconception; that is, we might not realize that we have recalled these impressions from memory but rather believe that the individual is exercising his powers against us. Unless we learn soon the underlying truth of such experiences, they develop into an obsession which no subsequent reasoning can dislodge.

In the first place, the very assertion by an individual that he can invade the mind of another at will is proof, to a real occultist and student of hermeticism, that he is ignorant of the laws of mental phenomena.

There are *free* thoughts and *cloistered* thoughts. Free thoughts are those in which we indulge and, though we may not express them, we would have no hesitancy in divulging them to another, if necessary. Such thoughts are on the border of our objective consciousness and, if one is capable of contacting us, subjectively, he may become conscious of them in spirit if not in detail. In fact, the phenomenon of mental telepathy is based upon this.

What we choose to call *cloistered* thoughts are those about which we consciously, or even unconsciously, set up a repellent ideation, that is, a sort of mental protective wall. For analogy, we may formulate a plan which, if used properly, could be most beneficial to others as well as to ourselves. Conversely, the same plan could be used to injure many persons, if it came into the possession of unscrupulous individuals. Without making the idea vocative, that is, expressing it in any manner, we decide that these particular facts must not leak out. Thereupon, the subconscious mind establishes a first line of defense about these ideas. This consists of an instinctive and involuntary opposition to any attempted violation of our motives. Psychically, one seeking to glean ideas from your mind during a period of relaxation or meditation would find himself thwarted, unable to bring him-

self into attunement with your consciousness and to receive such ideas. If he did penetrate your consciousness, it would be only to receive impressions which were quite extraneous or free ideas and which did not have the protective influence about them.

This principle likewise applies Cosmically to our customary moral structure. What self has defined as moral conduct for each of us—that is, the extent to which we conform to the divine self within—is such as cannot be violated by anyone else. To further explain, if we interpret the impulses of self or conscience as to consist of certain prohibitions of conduct in which we will not indulge, we cannot be compelled to do so by the minds of others. The dictates of self which we develop into our soul-personality, and which we call the *guardian of the threshold* in our Rosicrucian teachings, is the most dominant aspect of our being. It supersedes all other impulses either of our own minds or those of others.

If, then, we believe that information which we possess as knowledge should not leave our minds except under ideal conditions, because it would be morally wrong to do so, no one can violate the sanctity of those thoughts. These are not laws which occultism or any system of metaphysics or philosophy has developed. There are *Cosmic principles* which are also known in the realm of psychology where they have been demonstrated. The real occultist does not devise such protective principles through his studies, for they are available to every human being. The hermeticist and occultist, because of their studies, *know* these principles and would never think of trying to violate them, for they realize their attempts would be futile and karmic as well.

Our thoughts in this regard, if we intend them to remain private, are far better protected from theft than our material possessions.

When anyone threatens to invade the privacy of your mind and to expose your confidences, he is either trying to deceive you or he is completely ignorant of rudimentary occult principles. The attitude to assume with such an individual is that he is welcome to those thoughts that you wish to release. Those which he should not have, he *will not have*. Make the last an emphatic affirmation as representing the convictions

not only of a decision but of your spiritual inner self. Accompany your remarks with a smile of utmost confidence, which you should really have. You then convince the one, who knows occult principles, that you also are well versed in these laws and it would be useless for him to try to intimidate you. The one who does not know the principles and thinks he can trespass upon the inner reaches of your consciousness will learn by being frustrated in the attempt.—X

What Is Rosicrucianism?

A frater in New Zealand, who is addressing our Forum for the first time, says, "I saw Rosicrucianism described in a small encyclopedia as 'a form of theosophy.' Would you consider that a correct definition? On what principles and points do the Rosicrucians differ from the Theosophists?"

This use of the word *theosophy* is but another example of a word, originating in connection with some older activity or meaning, which was appropriated by some later organization or group and subsequently came to be *wholly* associated with this particular body. To the average person, the word *theosophy* is immediately identified with one of the several groups or movements of today calling themselves a Theosophical Society. Unfortunately, many persons believe that the modern Theosophical Societies actually coined the word *theosophy* to identify their system of belief or their teachings, just as the Eastman Camera and Photographic Company coined the trade name *Kodak* to apply to its products.

Long before the rise of modern societies so styling themselves as Theosophists, the word *theosophy* meant a system of mystical philosophy. Literally, it means the philosophy of God. In antiquity, there were many theosophical systems which became known by other names, principally by the name of their author or teacher. In a broad sense, the Rosicrucian teachings are theosophical—that is, they are concerned with a philosophical treatment of God and his relations to the physical universe—but that is theosophy's only connection with the Rosicrucian Order and its teachings.

The Rosicrucian Order, AMORC, has never been a part of, nor associated with, the activities of the Theosophical Society any-

where—in America, Europe, or in the Orient. Of course, it is quite true that numerous Theosophists have been Rosicrucians. Conversely, many Rosicrucians have been Theosophists, but therein the connection ends. To some degree, the Rosicrucian teachings are contiguous to a few of the doctrines of theosophy. That is only because theosophy has incorporated into its doctrines knowledge from the same fundamental sources from which the Rosicrucian teachings have sprung. Historically, the Rosicrucian Order with its teachings is far older than the modern Theosophical Societies, which had their beginning as a movement with the writings of Madame Blavatsky. The Rosicrucian Order, AMORC, has always had a sympathetic feeling for the objectives, the expressed purposes of the various Theosophical Societies. It frequently, however, could not condone some of their doctrines which were illogical and inconsistent with mysticism or even with the inspired writings of Madame Blavatsky.

In accordance with its policy, AMORC has never attacked a theosophical society. Unfortunately, the same liberal attitude cannot be credited to certain variations of the modern Theosophical Society. In some of its publications it has gone out of its way, like an imaginative, envious rival, to vitriolically malign the Rosicrucian Order, AMORC, and its officers.—X

Our Activities

Our fraters and sorores throughout the world who are reading the series of travel articles appearing monthly in the *Rosicrucian Digest* are aware that on that journey there were taken both still photographs and color motion-pictures. In part, the journey was a *Rosicrucian Camera Expedition*. A number of the still photographs have appeared in the *Rosicrucian Digest*, and others will be published. A great number of them were on exhibit in the Rosicrucian Art Museum at Rosicrucian Park. They were seen by many hundreds of Rosicrucians who attended the last International Convention, as well as by hundreds of the public.

The first of the color and sound motion-pictures taken on the expedition has now been released. It is entitled: *Egypt, the Eternal*. It was premiered in the Francis Bacon Auditorium on the occasion of our

Rosicrucian New Year's service; hundreds of members jammed the auditorium to view it, at the conclusion of the beautiful mystical ceremony.

The picture, made in conjunction with the Department of Antiquity of Egypt, shows the pyramids of Egypt, the interior of the Great Pyramid, an unusual scene within the heart of that great structure of stone showing the King's Chamber itself. This new film also shows the great tombs in the Valley of the Kings and an exclusive scene of a newly discovered tomb; it shows the vast temples, even the ones in which Rosicrucian ceremonies in antiquity and in modern times have been held. It also discloses exotic views of native life along the Nile.

Prints of these films, the running time of which is thirty-five minutes, are being sent to Europe and to Central and South America. Eventually, they will be sent to Australia, New Zealand, and to South Africa. Of course, prints will also be exhibited to our fraters and sorores in various cities throughout the United States and Canada. All members attending the Rosicrucian Convention, July 9-14, will also see this film.

Any frater or soror who can make arrangements to have this sixteen millimeter film exhibited before a group of persons, numbering more than fifty, will be loaned the film free of charge. The film is highly interesting and educational. It is not, of course, a propaganda film. It is necessary that the member meet certain requirements as to arrangements of equipment for showing the film. Most men's and women's clubs of any size have such sound motion-picture projectors with someone skilled in their operation, or they can engage a projectionist for the occasion. Members of such groups would be happy to have such a film as an adjunct to one of their programs. There would have to be a guarantee that the film would be well taken care of and returned to the organization by prepaid express or parcel post, insured.

If you feel that you can make such arrangements, then write to the Rosicrucian Technical Dept., Rosicrucian Park, San Jose, Calif., for further details, and you will be told exactly what must be done to receive this film without charge.

The Lodges and Chapters of AMORC will be approached separately through their officers about the exhibiting of this film so they need not write inquiring about it at the present time.

When the other films are completed, concerning Siam, India, the great temples, the rites on the Ganges, Tibetan caravans, the lamaseries in the Himalayas, and the great lost civilization of the Indus Valley, you will be notified.—X

Criticism and Faultfinding

There may be individuals who have never found fault with somebody or something; if such exist, they must truly be rare, because we know from experience of our own faultfinding with people and things that we contact in our environment.

It is natural for us to set up personal standards and to find many things in the universe about us that do not meet with our standards and consequently find fault with them. This is not a bad trait; the error on the part of most of us is that we are not as honest in keeping ourselves in line with our own standards as we are concerning someone else.

Recently, I had the experience of hearing a lecture I had given, played back on a tape-recorder. The errors and lack of certain good speech habits taught in all public-speaking courses were so apparent that I wondered how many more errors I would have found had I been listening to someone else and not a recording of my own voice.

Instead of faultfinding every individual should develop the habit of true criticism. There is a difference between criticism and faultfinding: to criticize is to take into consideration all the facts. The professional critic who reviews plays and motion pictures for example—if he is a good critic—will point out the best phases of the item being reviewed as well as the shortcomings.

Constructive criticism is the life blood of many organizations, world concerns, and campaigns. Constructive criticism is a type of comment that gives the allover picture of any program and points out possible defects as well as those things which are useful and effective.

The next time you find yourself finding fault with some person or thing, try to adopt

the attitude of a critic. This means that you will examine the person as a whole, and not merely pick out something that you found was wrong. Look at the whole individual, see the good traits and the shortcomings; then, if you decide you have anything to say, pick out all those traits and give equal consideration to each. In the long run, you will find that you will hurt the feelings of fewer persons; in fact, your pointing out good qualities as well as bad habits will have a tendency to encourage an individual. Your reward will be the developing of the habit of seeing more clearly the world about you as it is composed of persons and things. In addition, you will gain a more honest ability to appraise your own good points and shortcomings and to see yourself as a unit and not as a perfection or as a failure.—A

Education for Happiness

You yourself may have asked the question as to whether we can learn to be happy. You will find very few people capable of doing so and willing to give an honest answer because it is a question as to whether or not knowledge is synonymous with happiness.

Some instances seem to indicate that ignorance is bliss. On the other hand, anyone who would consider a state of ignorance as contributing to happiness would be looking at life from the confinement of a very narrow mind. The important question of which these considerations should be a part is therefore a broad statement of just what constitutes happiness.

The universe does not stand still; regardless of our philosophy of life it would be difficult to conclude anything to the contrary. Man, as a part of the universe, must also move with it; to stand still is to do nothing, and to lose contact and harmonious relationship with a worth-while goal, a thing of which he is a part.

Knowledge is necessary if we are to have an expanding consciousness. If our self and our relationship to the universe as a whole is to expand and grow, then happiness must be found in that growth. Knowledge and learning create obligations; if a person knew nothing, his obligations and responsibilities would also be nothing. But to know something, even the simplest of facts, obligates us to use it because once we know a truth

we cannot automatically function as individual entities contrary to that truth.

Knowledge of the universe, of self, of God, creates the obligation in us to relate ourselves more effectively with forces inside and outside ourselves, depending upon the degree of knowledge which we gain. The result of these conclusions is that the average individual can find happiness in mental, spiritual, and physical growth. He can find happiness even in an increase of responsibility because the positive forces of the universe functioning through us, as well as outside us, have a tendency to cause us to find some contentment in our better understanding and closer relationship with these forces.

The means of learning are varied. Schools, colleges, and educational institutes serve one purpose in the process. Intelligent application of the knowledge learned by the individual and a gain of personal experience based upon the knowledge so acquired is the final process by which such knowledge is tempered within the individual's own consciousness, making it possible for such an individual to direct himself to a broader, more universal concept of happiness and contentment.

In considering knowledge we cannot help referring to the Rosicrucian teachings as a source, including the many activities which the Order directs and carries on to increase knowledge in the minds of those individuals who have the desire and ambition for mental and spiritual growth. Although the first and fundamental source of such knowledge is in the monographs of the Order's various degrees, a supplementary to these studies is the work of the Rose-Croix University.

Every member who finds it within the realm of possibility should make plans to attend at least one term at the Rose-Croix University during his or her lifetime. A member may wish to attend in order to review subject matter previously studied; or he may have a desire to study a subject lying outside the field of his usual occupation or hobby. Members, for example, who work with mechanical things all the year enjoy a course in art or in music which are subjects often neglected. At the same time the musician or the artist enjoys the courses in physics or the life sciences. In addition to these examples everyone can find value in the Humanities, such as philosophy, history,

literature, psychology, comparative religions, mysticism, metaphysics, and other courses and lectures which contribute so much to the ability of the individual to think, analyze, and consider his place in life.

This is not an attempt to duplicate the statement as to the nature, purpose, and description of the courses offered by the Rose-Croix University. This information is set forth in a bulletin entitled *The Story of Learning* which every member should secure from the Registrar and read carefully. The next term of the Rose-Croix University begins on June 19, 1950. You still have time to prepare for it.—A

Changing Time of Birth

A soror now rises to speak to our Forum. "Suppose a couple plan to have a child, shall we say, at a certain time, but later come to the conclusion that they wish to change the time of birth, either to two months earlier or later. Does that change have any effect upon the entity or soul coming to the earth plane? Would such a decision upon the part of the prospective parents change the lessons, experiences, and karma for the oncoming soul to any great extent?"

We might answer this question in part by substituting another. Would our individual lives, for example, be entirely different had we been born of a different race, or reared in a country far distant from where we now reside? The answer in all probability would be *Yes*. The racial and environmental influence would perhaps have produced a character, an individual with a view of life quite diverse from our present one. However, we think of our lives as being *what they are* and not in terms of what they might have been. Our lives might have manifested quite differently, but all such is *probability*, not actuality.

Let us also suppose that certain parents had first decided to have a child in some remote village of northern India, and to rear it under the prevailing conditions. Subsequently, the child is actually born in Paris and brought to maturity in that city. It cannot logically be said that the parental decision had affected the life of their child. The child's life began at the time of its *birth*; various other places of its probable existence, wherever it might have been born,

constitute a relative condition. Only when the life of the child has an independent reality, an actual existence, can the will of the parents constitute an influence upon it.

What has not existed cannot be changed or influenced. Cosmically, a soul is permitted to occupy a body given birth under the circumstances which the parents establish—whether intentionally or unintentionally. The decisions or the indecisions of the parents, the exercise of their volition, are all those conditions which are essential to the exact experience of the soul, and only begin with the birth of the child. We repeat, the life of the child does not begin until birth. Therefore, all the conclusions and decisions of the parents prior to conception in particular, are not an influence in altering the eventual personal life of their offspring.

After conception and during the prenatal period, even though the life of the child is not yet independent, the parents can affect the rapidity of its future soul-personality development. The mother, by cultivating the higher aspects of her own being, can become a tremendous influence, especially if she indulges her aesthetic tastes, such as listening to fine music, reading inspiring books, avoiding situations which arouse irritability and anger. Through such practices she causes the psychic organism of the child's body, its psychic centers, to be accelerated in their development. As a consequence, the child would show at an early age a greater responsivity to the impulses of self, to the psychic, moral, and aesthetic qualities. These qualities must be developed, but through this care on the part of the mother during the prenatal period, there will be more of an inclination toward that development.

Actually, by prenatal influence, the soul-personality may come to experience a development in one incarnation which it might not otherwise experience until another life. To help make this point clear we will use an analogy. Let us presume that a boy has a great aptitude for mechanics. His mother thinks he should have a career in music. Consequently, she frustrates the expression of his aptitude for mechanics, keeping all tools away from him and preventing any mechanical creation by him. Later in life, when he is independent, he may turn to his natural talent and start to cultivate it, but with an obvious loss of opportunity.

Had he been given proper training and the opportunity for the expression of his talent in his youth, he might have become a celebrated engineer—instead, perhaps, of being an inferior musician. Likewise, then, the prenatal conduct on the part of the mother can accelerate the inherent inclinations of the child, many of which may have been transmitted to it in the genes from its ancestors.

Until recent years, this prenatal training, as commonly practiced by the ancient Greeks during the height of their culture and subsequently through our Child Culture Institute, has been the subject of derision by medical science and child psychologists, alike. Their favorite phrase of condemnation you may have read or heard—"It is an ancient superstition revived!" It is, however, interesting to note, and a little amusing, as well, that there is now an increasing proclivity toward prenatal training—or shall we say, a gradual indulgence of the idea.

Articles have appeared in medical and popular journals by medical physicians advocating proper environmental influence for the prospective mother. At first, the explanations in such articles were quite conservative; they were chiefly devoted to the placing of the mother in an environment conducive to her physical and mental welfare without reference to the direct effect upon the future of the child. Next, the theme was enlarged to relate influences, experiences, and psychological aspects as prenatal effects upon the physical condition of the unborn child. Further developments of such articles now include the theorizing on possible mutations of the embryo which might be caused by emotional shocks to the mother. Still further elaborations cautiously approach a consideration of the effects of a highly favorable environment, upon the eventual nervous temperament of the child.

These transitions from a severe criticism to a gradual acceptance of an idea are typical of the slow liberalizing of mind on the part of some groups of our modern society. Hypnotism was years in being accepted. Mental telepathy, now embodied in parapsychology, was condemned for many years before its present acceptance as a field of inquiry. Music therapy was ridiculed for years as a superstition of the first order; it is now an

established part of the therapeutic system of almost all progressive mental institutions.

To return again to the soror's question, if one is a type of parent who is indifferent to the environment in which the child must be reared, the consequences of such indifference are the karma *the child* must have, as well as the parents. The soul-personality of the child is intended to have such parents and to be reared under such conditions. On the other hand, if the parents are thoughtful in planning, thinking of the impact of environment on their child's psychic and emotional, as well as intellectual, nature, they are intended to have such a child; the child will need that love and that care which they will bestow upon it.—X

Animal Suffering

A soror from New York asks: "Why, if God is almighty and also good, does he allow animal suffering? If he is almighty, he might have created a world in which animals could have progressed without suffering and, if he is good, why does he not do it?"

The whole approach to this subject presumes an anthropomorphic deity. It ascribes to God, as is so commonly done, the kind of reasoning, the kind of purposes and objectives which man has. It is even conferring upon God what we think he should hold to be good and drawing parallels between what we think is the objective for the Divine, or even that the Divine should have an objective.

In the first place, man must not presume to judge the entire Cosmic pattern by a finite conception of the human mind. One of the philosophers has used the analogy of trying to judge a painting by a few brush strokes. He asks us to suppose that a whole painting is covered with the exception of just a few square inches. From the heavy layer of oil paint and the broad strokes within that small area, it would seem without any order, without any color harmony, and might even seem ugly. We could not think of such a design as contributing to anything artistic. But, if the covering were removed and we viewed the painting as a whole, we could see that those few strokes were highly essential to the painting and that they contributed to its beauty. It was only our limited view that caused us not to appreciate the importance of the small area.

The soror speaks about animals progressing. Of course, in speaking of animals, we include man because he is very much one of them. In the first place, what do we mean by progress? We mean the conceiving of a certain state, condition, or ideal toward which man moves. The nearer he reaches that end, the more we say he has progressed. Now what kind of an end would man normally accept for himself? He would set for himself peace of mind, meaning contentment. He would set for himself an ideal state, free of torment, physical suffering or pain. So we say we have two conditions: One is the ideal which can be realized only by comparison with something else. We could not say that we are making progress in life unless we are refining ourselves and our environment. The second condition is suffering and pain. They are necessary for our growth, for our refinement, mentally and physically. It is this pain and suffering which we have that engenders within us the concept of a more ideal state. It causes us to investigate its nature and to remedy the conditions that bring it about.

Biology points out to us the fundamental properties of the human cell, such as growth, metabolism, irritability, and so forth. Every organism, from the simple cell creature to man, has these fundamental qualities of the living cell. We cannot get rid of them and still live. Now, irritability is nothing else than a kind of suffering. The cell, when it is irritated, when it is affected by the stimuli of its environment, responds to that irritability and avoids it in trying to protect itself, or at times it may seek that stimuli out because it is favored by it. And so suffering, in human nature, is an irritability. It makes us conscious of our environment, of natural laws, and our violation of them. Suppose you did not suffer a sensation of pain from a burn. You might unconsciously let your foot or hand dangle in the fire to be completely burned off. You might also eat poisonous foods that would destroy your organs—all because you had no suffering, no sensation of pain.

In the Cosmic there is no such thing as suffering, that is, on the higher planes of the Cosmic, because there no imperfections exist; there is no violation of natural law. But where man is evolving to a realization of the Cosmic and an appreciation of the

nature of God, he must suffer because, through suffering, he comes to know the nature of God, the Cosmic laws and principles, and to abide by them.

We might say that the lesser animals not having that high degree of self-consciousness that man has, can never hope to know the nature of God; and, therefore, why should they suffer? They suffer so that, through instinct, they learn to avoid and evade conditions which otherwise would exterminate them. There would be no animals extant today, as we know them, if these animals had not been able to persevere against their environment. They persevered through learning what was beneficial to them, or what man would say constituted the good of their environment and that which didn't.

When man, however, imposes suffering on his lesser brothers, united with him in life, he is definitely in violation of Cosmic laws except where resistance is necessary for his own preservation. The human who abuses animals, who mistreats and neglects them, and who causes the animal unnecessary suffering, is indirectly bringing suffering to himself, through which he will eventually learn his wrongdoing. The abuse of animals is *brutality*. The brutal man, the cruel individual, eventually causes all other humans to set their hands and hearts against him, to respond to him in like manner. He comes, then, to experience, in kind, the same violence he has inflicted on other things.—X

Psychic Attributes of Consciousness

In discussing the psychic faculties of mankind, or the importance of the soul as an evident manifestation of life's force within man, there are few times that we do not mention the subordinate role that the physical sense faculties play in the allover concept of man's life.

Since the five physical senses are referred to repeatedly in some of the basic fundamentals of our teachings, members (not only in the lower grades, but also in the higher grades) ask questions concerning the nature and function of sensation. We will try here to give some consideration to both the psychological and psychic nature of sensation.

The word *sensation* itself is obviously a derivation or modification of the word *sense*. Our five means of perceiving the material of

the objective world are, as has already been alluded to, through these sense faculties.

For centuries there have been philosophic speculations and discussions as to whether or not the senses perceive the world or only give an interpretation of the world. Materialists will concede usually that whatever we sense through our sense faculties constitutes the material world that exists about us. Sometimes this idea or philosophy is known as naive realism, the inference of this term being that the individual presumes, without serious contemplation of the facts, that the world is exactly what he perceives it to be, and that his sensations are absolutely valid and never subject to error. To accept such an idea—to simply believe that whatever seems to be the existence of the world to us is what it really is—does, to a certain extent, make life simpler. At the same time, such a simple concept actually adds to the complexity of existence because it is impossible for any human being to reconcile the simple sensations that come to his consciousness through his perceiving faculties, and also to balance those concepts with any form of reasoning, and not with any intuitive urges and conceptions of insight.

To say that the world is exactly what we perceive it to be is to involve oneself in many complexities. The simplest illustrations that contradict this theory are the familiar optical illusions so well known to us through the sense of sight. A common one is that of the railway tracks. To a person looking at a long straight stretch of rails, the track seems to meet or come toward a point of meeting in the distance. Experience, judgment, and reason, however, tell us that the rails are parallel. This is an example of the unreliability of one of our most important sense faculties to confirm actuality.

Many more optical illusions further prove that the eye is as much influenced by the experience and the frame of one's mind as it is by the actual process of sight. In other words, the saying that seeing is believing cannot be accepted as an absolute formula of reliability.

It is not only the visual sense that seems to confuse us; our other sense faculties also are not always reliable in their detection and confirmation of the actuality of the material world. Another example will illustrate this fact: If you were coming to a warm room

from the cold outdoors and saw a comforting-looking fire burning in a large fireplace, your tendency would be to walk to the fire commenting that the fire was warm. As you would approach the fire you would be able to repeat to yourself that the fire was warm, that it was getting warmer; but if you continued to go closer to the fire, to the point where you could almost touch the flames, then you would say, "I am warm. . . I am hot . . . I am suffering pain." At some point between the time of your entering the room and your coming too near to the fire, if you will analyze the process, you will see that the sensations originally assigned to the fire were assigned to yourself. The fire is warm, but your getting too close to it makes you decide that *you* are hot.

Now, the question is: Are warmth, heat, and pain the qualities of the fire, or of your consciousness? Was the fire warm while you were cold and then produced pain while you were hot? Was the warmth in the fire and the pain in you, or were both the warmth and the pain in you, or were they both in the fire?

This illustration may help us to realize that sensation is primarily an attribute of consciousness. Sensation is within the consciousness of the individual. Our earlier comments made us realize that while the individual normally believes that he perceives sensations, actually he only perceives vibrations that cause sensations within his consciousness. When we look at railway tracks, for example, all we actually see are vibrations, or radiations of light, which are reflected from the railway tracks to the retina of our eye. Here, the impressions made by the light vibrations are transmitted from the retina of the eye to the proper center of the brain where these vibrations are translated into sensations. These sensations give us the concept of seeing and of being. The human consciousness, which seems to be a part of the brain (but yet is independent of it, we are confident), is a manifestation of life and accompanies life and serves the purpose of recording all psychic conceptions and transforming them into knowledge and experience within our conscious selves.

What we perceive through any of our sense faculties is only the result of the effect of the world of actuality upon our sense

faculties. The eye is sensitive to vibrations of light; the ear, to vibrations of sound; the senses of smell and of taste are sensitive to certain chemical reactions; and the sense of feeling, to certain contacts of the outside world with our body, or certain actions of the physical body within itself.

This point of view reduces our process of perception to a mere physical reaction to exterior vibrations, whether they be of light or sound, or to a certain pressure, or to other physical manifestations that may affect our physical bodies. It is only within human consciousness that these vibratory impressions coming to the body are modified in such a way that we create in our own thinking the realization of what we have perceived.

Some reflection will cause us to realize how truly naive is the concept of "naive realism" previously referred to. Man does *not* perceive the world of actuality; he cannot perceive nature. Man only perceives the vibrations from the world of actuality that reach him through the medium of his sense faculties and are translated into sensations within his own consciousness.

Such a point of view does not, in any way, make sensation, conception, and realization of less importance to us, but it should change our perspective. We should realize that our world of realization is constantly modified by our own consciousness, and this consciousness through which all our concepts must pass—just as light passes through a piece of glass—is constantly changing as we perceive in accordance with our previous concepts and experience.

Everything we know of the physical world has been translated to us in terms of ourselves. If our concepts, previously established, are absolutely correct, and not in any way erroneous, then our realizations should confirm more or less with the actuality of the world. But if we have wrong concepts, if we say, for example, that the moon is made of green cheese, our physical senses will not contradict the fact to us. The man whose concept is that the moon is green cheese sees it not differently from the one who believes it to be of a different composition. It is within the consciousness of the two individuals that the sensations are produced and translated into conformance with previous experience and belief.

Sensations, however, even if they are produced in consciousness, are the means by which man protects himself and gains a certain degree of happiness and enjoyment. Pleasurable sensations are those which are assembled in our consciousness as a result of those activities with which we have related pleasurable experience in the past. Painful sensations relate the perception of unfavorable or displeasing conditions experienced in the past to the one causing us pain at the moment. But pain does not exist in the world of actuality—pain does not even exist in our own bodies—and neither does any agreeable sensation. The sensation of pleasure or pain is a faculty of consciousness.

It is a well-known fact that the average human being is very susceptible to suggestion. Modern advertising and many general opinions held today are the result of the application of the average individual's susceptibility to suggestion given him.

Hypnotism is a form of suggestion in which the individual is completely dominated by the suggestions of the operator. One of the interesting phases of hypnotism concerns what is known as the post-hypnotic suggestion. An individual who is hypnotized can be instructed that after the hypnotic state is over he is to perform a certain action or say certain words. Psychiatrists use this phase of hypnotism in many ways, occasionally to assist a patient who may be depressed or worried about various problems. One psychiatrist explained that at a certain time, possibly two, three, or more hours after a hypnotic suggestion, the patient would feel contented, would be amused, would even laugh. Invariably, regardless of what the individual is doing when the particular time arrives, in accordance with the suggestion given him during the hypnotic state he has the unexplainable urge to perform whatever he was instructed to do. This is an illustration of the fact that feelings and sensations are a part of our conscious state.

A hypnotized individual can be told that at a certain time after he is no longer under the influence of hypnotism he will be stuck in the arm with a pin and feel no pain. This has been proved to be true; at the appointed time the individual is pierced with a pin and feels no pain. Again, this confirms the previous conclusion reached in this discussion, that all sensations, including

pain and pleasure are an attribute of consciousness and not of the physical body. In this example, although the physical body was actually pierced with a sharp instrument, the consciousness did not register pain. Actually, pain did not exist because pain is not in the body but is purely a quality in consciousness. Pain therefore exists in consciousness; pleasure also is a mental state and not a physical one.

However, we must not conclude that pain and pleasure are illusions; they are real because consciousness is one of the most true realizations of our existence, and the sensations registered therein are our means of awareness. When we experience pleasure or pain or any other sensation, they are real in our experience, if not in the physical body.

The conclusion however does mean that the physical components of the universe, including our bodies are purely a secondary manifestation and that consciousness being an attribute of the soul is the real state of life. The physical world is a tool for the temporary expression of the soul. The real qualities of being, life, consciousness, pain, pleasure and all those qualities and attributes of consciousness are forms of the faculties of the state of consciousness itself and not of the physical body or of the material universe. The material world is, in this sense, truly inanimate. It exists as a servant of man; it is not sensitive to pleasure and pain. Only within the consciousness, the result of the manifestation of life, do the higher qualities of sensations exist, and these sensations and other attributes of consciousness must be closely related to life's force, and therefore to the soul. And we can further conclude that we are associated with the total development of consciousness from life's beginning to its highest manifestation.—A.

Cagliostro—Charlatan or Martyr?

Some time ago, it was announced in a trade journal of the motion-picture industry, to which we have access, that the life of Cagliostro was to be filmed in the near future. It was related, at that time, that this story was to be filmed in Italy, where the famous Count Alessandro Cagliostro passed through transition. What particularly im-

pressed and *depressed* us was the statement that the Roman Church dignitaries were to be consulted for "historical data" available in the archives of the church. This, we knew, would eventually result in a prejudicial presentation of the facts, a *partial* disclosure of the whole truth of the life of this much maligned man.

Count Alessandro Cagliostro had, on numerous occasions, "offended" the church. It was not that he had maligned the Roman Catholic Church. Rather, his activities, his free speech, his association with the Rosicrucians and the Freemasons, his public healings, his mystical preachments, his instruction in the various sciences, were deemed in defiance of church edicts and dogma. His popularity with the masses made of him, in the opinion of the prelates, a dangerous and marked man.

Like many other liberal and enlightened men before him, Cagliostro was doomed to be slandered, maligned, called a black magician, a corrupter of public morals and, of course, a heretic. The stories *invented* about him found their way into the staid church-dominated histories and the slander has been perpetuated down through the decades. Few authors have dared to reveal the truth or to oppose the "traditional" literary accounts. The recent motion picture continues to rail at him as a black magician and is, consequently, but a continuation of the same old abuse, now receiving support also through the press.

One columnist, in repeating the mendacious statements about Cagliostro, shows his ignorance of even common facts. He says of Cagliostro: "... that he knew a great deal about alchemy or black magic." Here the columnist reveals an amazing lack of knowledge of the subject of alchemy, the forerunner of chemistry, implying that the whole subject is concerned with black magic. This discloses that the columnist has no knowledge of transcendental alchemy, which deals with esoteric philosophy and the very purging of the human mind of the superstition and fears of black magic.

The same columnist very lightly passes over the trial of Cagliostro and says, in the conclusion of his article, that: "At the age of forty-six this strange man was taken before a *church court* in Italy and was condemned for having formed a secret society."

This should be significant enough as to the nature of the trial and the reason of it. He was tried for being, among other things, a *Rosicrucian* and a *Freemason*. The columnist did not have the courage to mention what the secret societies were. Would we today consider a man a criminal if he were tried by a church court for furthering the philosophy and aims of Rosicrucianism and Freemasonry?

It is most gratifying, however, to note that Rosicrucians, who know the real circumstances, have come to the fore in the defense of this mystic and philosopher, Cagliostro. Another newspaper columnist, taking his lead from the obsolete and mendacious accounts appearing in popular encyclopedias and from the recently released motion picture itself, repeated the false statements about Cagliostro. A Rosicrucian, reading the account and noting its injustice, immediately took issue with the columnist. His defense of Cagliostro was published in his local newspaper. He sent us a copy of that defense. We find the frater's remarks so frank and concise that we shall quote them here for the enlightenment of our fratres and sorores everywhere, who may have this motion picture called to their attention. The attitude displayed by this frater is one that should be adopted by every Rosicrucian whenever he is conscious of an injustice. The frater displayed real courage. He did not hide behind anonymity, but gave his full name.

"Editor, Post-Tribune:

"A few days ago, there appeared a story in 'Uncle Ray's Corner' of The Post-Tribune dealing with the life of Count Alessandro Cagliostro, the 18th century mystic. The story is true in a few essential details, but for the most part is both false and misleading. This story, like many others of a similar nature, is no more accurate than the source from which it was extracted. Publishers in recent years have had to alter completely some of these old accounts which were unreliable, and many times filled with grossly exaggerated, personal prejudices.

"In 'Uncle Ray's' account, Cagliostro is said to have been an imposter who was originally known as Joseph Balsamo. He is also said to have been familiar with alchemy or 'black magic,' as well as being a pickpocket.

"I have access to accurate accounts which state that Joseph Balsamo and Count Cagliostro were two distinct individuals; that it was Balsamo who was the imposter, assuming the name of Count Cagliostro in order to discredit him. As to the charge that he used 'black magic,' let me state that during past ages, those who probed into nature's secrets, hoping thereby to illumine men's minds, were attacked for their beliefs and condemned as charlatans. The church, having great authority at that time, as well as a few persons having political ambitions, were the most outspoken enemies of these ancient alchemists.

"Uncle Ray's account tells us that Cagliostro was taken before a 'church court' in Italy and condemned for having formed a secret society. He was placed in a filthy prison cell and left to rot therein. He had previously been acquitted of false charges in Paris.

"Science, at the present times, is also probing into nature's secrets, especially in the atomic field of investigation. A few years hence, transmutation of one form of substance or energy into another form may become an everyday occurrence. This is accomplished by realigning the various combinations of atoms and molecules into other desired combinations.

"Few people are aware of the fact that the alchemists of the past, as well as those of the present day, were mostly concerned with the transmutation of the baser qualities of the human nature into a more refined quality.

"There is an old Latin phrase, 'Audi Alteram Partem' (Hear the other side). If more people were willing to do this, they would not be so anxious to condemn that with which they are unfamiliar."—X

Value of Confession

A frater, addressing our Forum, states, "I would like to know something more of the subject of confession in relation to religious practice. I know this subject has been previously discussed by this Forum. I am particularly interested in the basic principles of confession, why it has been made a part of religious systems. Confession seems even more significant today in light of the fact that psychoanalysis uses what certainly is a method of it."

Confession can be either oral or written. It can be a brief spontaneous recital or an elaborate analytical declaration made to a single individual or to a group; or it can constitute a general avowal not particularly directed toward any human. Why does the individual voluntarily confess? What is the motive behind it? A confession is prompted by a psychological aggravation, the result of a mental conflict. Knowledge which the individual has concerning his own relationships, his conduct, or the conduct of others is experienced as being in conflict with his own moral sense. The subject of the confession is, therefore, foreign to the psychic self of the individual. It tends to produce anxiety and mental distress by its contrary nature. Relief appears only to be had by a confession, by an avowal of sin.

From this it can be seen that the motivating factor of confession is the individual's conception of sin. Unless the individual is conscious that he has violated his accepted religious, moral or social creed, he has nothing to confess. The wrong or evil conduct must be a personal conviction. It must be an intentional abuse of what the individual has morally subscribed to as good. A code, religious, moral or ethical, which is not in accord with the moral or spiritual self of the individual, will not give rise to a desire on his part to confess its violation.

To be considered an evil or sin, the deed must constitute, first, an offence against the self. The moral precepts underlying the compulsion of confession may be associated with an external counterpart, as a religious or moral system, but they must have become an integral part of the self-consciousness of the individual. The realization of wrongdoing thus becomes a psychic disturbance. If this distress did not occur, the individual would never resort to confession. In fact, the confession is a form of purging, the ridding oneself of a distraction, so that, psychically and emotionally, purity of thought and, most of all, *peace of mind* may be restored. In almost all religions, including those of the non-Christian sects and of the mystery school of antiquity, the rite of lustration or purification was always related to confession.

Fear, of course, plays an important part in the instigation of a confession. The individual seeks a remission of his sins to

avoid the prescribed punishment of his religion. Almost all religions ascribe to the Deity, and often to his supreme temporal representative, the faculty of perceiving man's sins directly, whether he confesses them or not. Consequently, the devotee believes he cannot successfully conceal them. As a result, he confesses them, not to acquaint his god with his evil acts, but to show that he wishes to expiate them. To the sinner who fears, a failure to confess is held to be a further indulgence of his wrongdoing; it is a compounding of it, incurring a heavier penalty.

The confession may assume the form of a creed to which the individual subscribes. Thus, for example, the individual declares that he believes himself to be of such a nature, being incomplete and imperfect, and praying for light and for divine intervention. The form of many prayers is in itself a confession, concluding with the appeal for absolution of sins.

Psychologically, the individual can derive a satisfaction from his confession only if it is made to an authority that can grant forgiveness or help him to attain it. The authority must be external and can be approached outwardly or through the medium of self. The mere reciting of evil acts committed does not provide a psychic or emotional relief, unless the sins are absolved or, from the confession, there arises some means of atoning for them. The principle here involved is that the individual believes that he has impaired his own spiritual nature or his faith by his evil conduct. Restitution must be made by him personally or through an intermediary that will restore the original state within him.

To explain this, we may use the analogy of a man who finally discards a large quantity of refuse from his own home because it has offended his sense of orderliness and cleanliness. Though this refuse is no longer present, having been discarded, the home is not quite restored to normal. The refuse has left stains upon the floor and walls. These he must remove so that the house will assume its original cleanliness. Thus a contriteness is not enough in confession. The individual wants security as well, the conviction of the restoration of his original moral and spiritual status. This is attained in accordance with the rites and dogmas of

the faith of the individual. As one of the fathers of the early Christian church said, "The soul is healed by confession and declaration of sins, with sorrow and the prayer of the church."

Confession has been popularized by Christianity as a fundamental rite of the various Christian sects. However, confession has appeared in the rituals and customs of those people of antiquity who preceded Christianity. There is no Babylonian or Assyrian word for confession, but there is evidence of the idea. It is indicated that the individual acknowledged before a deity an offence against religion, justice or morals. In Babylonia, the concept of sin was principally a violation of the prescribed ritualism. There has been found, inscribed in cuneiform, the Sumerian confession: "Uncleanliness has come against me; and to judge my cause—to decide my decision, have I fallen down before thee." In connection with Sumerian rites of purification is found the phrase *pit pi* which means "opening of the mouth." It appeared that a requirement of cleanliness was the speaking of the truth, a cleansing of thought.

In Egypt, there are no formal ritualistic requirements of confession. However, in effect confession is very much in evidence in the liturgies of ancient Egypt. The *Book of the Dead*, a collection of ancient liturgies, reveals a number of them. The ancient Egyptian had a highly developed sense of wrong conduct. The virtue of right conduct was set forth in numerous places. The *Book of the Dead* declares that Ka, the soul, was to be weighed in judgment after death. In the great judgment hall of the next world, Osiris and forty-two gods presided in judging the worth of the soul of the deceased. Ka, as the heart and soul combined, was placed in the tray of a scale. In the opposite tray, weighed against it, was Maat or truth, symbolized by a feather.

The Egyptian anticipated such an ordeal of judgment after death and prepared for it by avowing what constitutes a *negative* form of confession. This negative confession is really a declaration of his rectitude or innocence instead of an admission of guilt. For example, we have this ancient affirmation from an old papyrus: "I did not speak lies, I did not make falsehood in the place of truth, I was not deaf to truthful words, I

did not diminish the grain-measure, I was not avaricious, my heart devoured not (coveted not?)."

In the Hebrew there is a definite word for the meaning of sin and of confession. A number of actual confessions appear in the Book of Genesis. In Chapter 32, Verse 10, Jacob confesses his unworthiness: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; . . ." In Genesis Chapter 42, Verse 21, Jacob's sons confessed their guilt: "And they said one to another, we *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

A further example of these Hebraic confessions is found in Psalms, Chapter 51, Verses 2 and 3: "Wash me thoroughly from mine iniquity and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me."

Roman Catholicism has made the rite of confession an integral and necessary part of its faith. The doctrinal viewpoint has come through a process of evolution amounting to a refinement. At the sessions of the Council of Trent, during the middle of the 16th century, the canons with respect to confession and the absolution of sins were finally established. Session XIV brought forth the declaration that confession, in fact, consists of three elements: contrition, confession, and penance. Chapter I of the same session holds that the sacraments of penance are a necessity and an institution. It is not sufficient for one to have been baptized a Christian. It is necessary that, as a sinner, he make the sacramental confession to be worthy to repent and to ask for absolution of his sins.

Chapter IV defines contriteness, that is, the cessation of sins when we realize our guilt, as being of two kinds, namely, imperfect contriteness and perfect contriteness, the former being repentance based upon fear of everlasting punishment. In such an instance, an individual confesses only to avoid the consequence of his acts. On the other hand, perfect contriteness is a full realization that the act is a sin against God, accompanied by a personal dislike of immorality regardless of whether or not it incurs punishment.

The confessional sacrament, the Church professes, changes imperfect contriteness to perfect. The Church, it implies, brings about the desire in the individual to expiate his sins through the sacrament.

The Church declares, of its sacramental confession, that it is "By Divine right necessary and established." Perhaps Clement of Rome expressed the principle upon which the Church bases its necessary Divine right, when he said, "It is better for a man to confess his sins than to harden his heart."

A great controversy has centered about the theory of the absolution of man's sins by any institution or any representative thereof. A churchman has said, in defense of the Church's practices, that a criminal must be rid of his criminal tendencies and those implements by which he can harm others, before he can be admitted to the peaceful society of the state. Then, likewise, he contends, must a sinner be prepared to enjoy spiritual society. Through absolution, the inward sins of heart must be put away.

The priests or clergy are called the instruments of the Church. It is claimed that, as individuals, they do not absolve the mortal sins of him who confesses. They are but a channel for God. They prepare the individual for a proper state of contriteness, for a consciousness of his sin against God; they further acquaint him with the nature of penance and thus create the condition from which there follows, by necessity, from the goodness of God, Divine forgiveness. In fact, in one advertisement *recently published* in a newspaper by a Catholic fraternal organization, the father-confessor is tritely referred to as "a private wire to God." One of the Church's fathers referred to the confessor as "animae carus" or soul's friend.

From the point of view of the real mystic, absolution of sins through the medium of another mortal is not necessary. The mystic acknowledges the necessity of confession on the part of each individual, the confession being the purging of that which is in conflict with one's moral precepts and a necessary requisite for peace of mind. Our moral code, our spiritual principles, are an integral part of self. We cannot find satisfaction in that which we realize abases self, namely, sin or what we conceive to be sin. By confessing, we formalize our evils. In other words, we weed them out and set them apart from

what we consider to be good conduct. By prayer, by direct communion with the God of our Hearts, we acquire that wisdom and that strength by which to prevent a recurrence of that which we acknowledge as sin.

However, the real mystic knows that contriteness is not enough nor is penance. Neither one of these will completely remove the consequences of certain sins which, in themselves, may be contrary to natural and Cosmic laws. We must at times suffer punishment for our evil deeds. Our acts and thoughts are causative. If they have set into operation natural laws as causes, we must eventually expect to experience the effects of such causes, known mystically as karma. God's laws are immutable and apply to all men equally. Only by counter acts, causes which we set into motion by deeds of righteousness, can we mitigate the adverse ones which we have established.

A man may find psychological consolation in thinking that a mere rite has absolved the consequences of a hurt which he may have brought to others. Mystically, however, such forgiveness only robs him of the real determination to sacrifice to attain the good which will correct his nature and strengthen it. Easy forgiveness cultivates negligence. Man in measure must experience the consequence of his wrong deeds or at least suffer by his own efforts to right them.—X

The Akashic Records

A frater of Iowa, addressing our Forum for the first time, says: "I should like additional information on one point in my recent lessons. The Akashic Records are said to contain knowledge of all the past, present, and future. Is this to be modified in such a manner as to indicate that this is merely true of natural laws of manifestation? Or are there records of human individual destinies as well? If this second be true, does it not indicate an essential corollary belief in predestination?"

Then a frater from California also rises to speak upon the same subject. He states: "After studying my last monograph in which I learned of a subject which is called the Akashic Records, my mind has been in doubt as to whether all things are predestined or not. Many things in my own experience have caused me to suspect that they were.

I wonder what opinion the Rosicrucian teachings have concerning this subject? Could a little light be shed on this matter for me, possibly in our Forum?"

At first, it is advisable to relate a part of what has appeared in our monographs with respect to this subject. The Akashic Records are an abstract principle. They must not be construed as meaning a material record, a writing or inscription of any kind in the ordinary sense of the word. Now, as to the word *Akashic*, it is derived from the Sanskrit word *akasa*. In the Sankhya philosophy of the Hindus, the *akasa* is one of the five elements of that system of thought. In fact, the *akasa* represents the primordial substance as space, ether, sky, or—as we Rosicrucians say—spirit, out of which all material form is manifested. This, then, is the key to our whole understanding of the Akashic Records. Spirit, we know, is a substance or element which in itself is amorphous, but out of which come any and all things that have reality to our consciousness. However, in our Rosicrucian teachings, we are shown that spirit is but the negative polarity of the universal force. It is only one attribute of it. So behind spirit is this Cosmic universal force, dual in its polarity. We refer to this Cosmic universal force as being *mind*.

From a more analytical point of view, perhaps *mind* is not a wholly appropriate definition of the Cosmic. Most certainly we will agree that the Cosmic does not display all the teleological causation of the human mind. In other words, it does not exhibit all the imperfections of our own minds. However, we confer *mind* upon this universal primary nature—in other words, the Cosmic—because we seem to perceive in it certain functions which at least resemble our own minds. For example, it appears causative, as having purpose, as having order, as displaying justice and the like. If we were still more critical in our analysis, we would perhaps not even assign such things as purpose and order (as we ordinarily think of them) to the Cosmic. However, it is necessary for us to conceive some nature for the Cosmic in order that it have a reality to us, so the word *mind* seems most acceptable.

In the Cosmic there can be neither past nor present, nor future. It is just Absolute Being. The appellations of past, present, and

future are man's designations of the movements of his own consciousness; they are names for the various states of his consciousness. For example, that which seems to be a static experience, we are inclined to call *past*; that which is most dominant in its impression, we think of in terms of the *present*; and that which the mind creates within its own processes, independent of the senses, such as the faculty of imagination, we think of in terms of the *future*.

Consequently, all that has occurred, all that man conceives as being of the past, is nevertheless still rooted in the Cosmic. It is just as active now as it was in any year that man can conceive. It consists of those laws by which it had its manifestation. The nature of what has occurred is never a reality such as we objectively experience. In other words, Cosmically, an experience does not consist of a day or of a series of colors or of a form or a sound. These are but our perceptions of the manifestations of the nature of the Cosmic. The Cosmic, the primary nature of all, is not static. As being, it is a constant ceaseless motion. We experience the changes of this eternal motion. That which causes any manifestation we experience, or the change, never ceases to be. After all, a portion of the Cosmic cannot escape from itself and disappear. Thus, that which caused a "past" experience of man continues to be of the eternal nature of the Cosmic.

As for the present, what is of the essence continues as of now. As we stand upon the beach and look at the breakers rolling majestically inward, each appears, in some degree, different from the others. If we were to remain upon the beach for eternity and have our full powers of consciousness, we would perhaps never perceive exactly identical patterns of breakers. Nevertheless, the primary source of those breakers, the ceaseless ocean itself, would be the same. Each breaker is part of that vast, ever moving, body of water. Each breaker seen by man and that which will be seen by him, originates in the action of the sea and its relation to the shore.

Likewise, every human event, every thought and deed is potential in the Cosmic. It is written in the Akashic Records, in the Cosmic mind, that all that which manifests shall come from the matrix of laws of which the Cosmic consists.

It is stated in our monographs, "From these records, the thing is fulfilled and completed at the time when best done. "Cosmically, *nothing is impossible* except the negation of the Cosmic itself. The Cosmic cannot cease to be, for nothing cannot be, except as it is related to something. Since nothing never preceded something, something cannot return to it. Therefore, out of the Cosmic anything can eventually be materialized if it is in harmony with the Cosmic. We can so direct Cosmic intelligence, the motion of its being, that it will create conditions that will have a nature, a substance, or form such as we wish to realize. Again, we repeat, it is written in the Akashic Records; that is, it is possible for anything to be *as we conceive it*. We must conceive it, because we are the ones who really give form to the formless Cosmic by our senses, our reason, our state of consciousness.

We refer in our Rosicrucian teachings to the "God of our Hearts." We mean by that term the god that we, as individuals, can conceive, of which we are conscious and that has understanding to us. Now, obviously, there cannot actually be as many gods as there are concepts of God on the part of human beings. However, God is *potential* within any form that the mind can conceive. In other words, God can assume, by the nature of His being, any concept the human mind chooses. So, too, the Cosmic is capable of assuming any kind of reality that our minds and selves can bring about. We give out a thought that we wish would eventually materialize. It is already written in the Akashic Records that that shall be done. In other words, it is possible for it to be done, if we are consistent with our wishes. We must begin to make ourselves selective of only those aspects of the Cosmic as will bring it about. By our thoughts we must draw to our inner selves that Cosmic inspiration and those powers that will make possible, through our human talents, our abilities, and relations, what we want. That which we seek is wholly in the Cosmic in essence but, in relation to our human lives and our notion of time, it will manifest in a future.

Another way to look upon this subject is to think of the Cosmic as being a plastic substance such as soft clay. From this soft clay may be created multitudinous forms.

Within the clay, within the primary substance, all things which the mind can conceive are wholly extant. We must, however, to realize a particular form, mould the clay, cause it to correspond to our ideas. The clay must become a counterpart of our concept, our idea, before it is what we want. Therefore, in communing with the Cosmic and in petitioning for what we seek, we must adapt the Cosmic forces to the mould of our own intellect, our own personal powers, and our psychic consciousness. We thus put ourselves in attunement with those qualities of the universal nature, the Cosmic, as will quicken our consciousness in the direction of the end which we wish to attain. We make the attributes of our being responsive to those Cosmic vibrations which will develop them. As a consequence, we find ourselves drawn to people and to conditions as will make it possible for us to realize objectively that to which we have aspired.

It is thus written in the Akashic Records that man can be or have all that of which he is capable. We are, then, truly the *masters* of our lives. The Cosmic is the supply house. The assembly of these supplies and the realization of them is our responsibility. Though clay is possible of any form, it requires the application of the individual powers of the sculptor. Though the Cosmic can provide the substance for anything, it is man that must learn how to mould that substance to conform to his concept.

This does not mean that there are already predetermined in the Akashic Records, as a form, as a substance, as a condition, the individual things of our lives. Not at all—just as in a mass of clay there are not predetermined all the things that the sculptor is going to bring out. There is only in the Cosmic all that *can be*, if we will it to be by applying those powers with which we have been endowed and then by drawing it forth, through self.—X

Human Nature and Mysticism

At a recent Forum session held at a Rally at one of our Chapters, someone asked whether or not human nature and mysticism were fundamentally reconciled or if mysticism was not usually contradictory to human nature.

Whether or not this question will be answered to the satisfaction of the person who asked it is doubtful, since for an adequate answer we would be necessarily forced into a serious consideration of just what constitutes human nature. Normally we refer to human nature merely to separate mankind from all other manifestations of nature, particularly its living manifestations, but our artificiality in making such a division or distinction has no basis; in fact, we cannot be certain as to just where human nature may be separated from any other form of nature. We usually assign the higher attributes of consciousness, such as reason, memory, sensation, perception in their more developed form, to the human being. Since, in our usual concept of humanity, we place human nature upon a higher level than any other form of nature, and particularly the manifestation of life, it should be logical for us to believe that the mystic concept of man's ability to relate himself to his Creator should be a perfectly natural, if not an automatic, tendency of the human being.

Therefore, human nature and mysticism should be conceded as being very closely related, and any lack in the mystic concept upon the part of a human being should be considered as a deficiency in the human rather than in the mystic belief and concept.

To cause us to realize that all phases of mysticism are an important point of consideration for any Rosicrucian, it is only necessary for us to examine the full name of the Order. The abbreviation AMORC with which we all are so readily familiar, as we realize when we stop to think about it, is formed of the initials which stand for the Ancient and Mystical Order of the Rosy Cross.

The two words *ancient* and *mystical* are frequently overlooked in our consideration of the purpose of this organization. It is ancient in that its fundamental concepts and what we might call (for want of a better word) its basic doctrines are established upon ideas, principles and research, that have come down to us through the centuries. Since the organization attempts today to perpetuate these ideas established so long ago, and to correlate them with modern findings and development, we must not at any time belittle our ancient heritage which is fundamental in all Rosicrucian activities.

The word *mystical* indicates that the organization is first primarily devoted to the mystical concepts of philosophy. Mysticism is a misunderstood word, in view of the fact that for the past century the advancements of science and technology have caused man to emphasize more and more, in his own thinking, the mechanical and objective achievements of mankind. For this reason much of the mystical concept of life has been made secondary; very few people today have a clear idea of mysticism unless they relate it to something fantastic or to some religious doctrine.

Mysticism, to the Rosicrucian, does not apply to either of these concepts. Mysticism as viewed by the Rosicrucian is merely a study of man's basic relationship to the fundamental forces of the universe, or, as we prefer to say it, to the Cosmic which has ordained and caused the universe and life in it to be manifest. Numerous comparatively recent scientific theories have given increased emphasis to the idea that underlying all the energies is a fundamental force. The advancement in the study of nuclear physics has, in the minds of many scientists, emphasized this principle. This does not necessarily mean that science has become more mystical in its concepts, but it does show a trend which causes us to believe or conclude that there is a point of relationship between mysticism which we as Rosicrucians accept and the modern investigations and conclusions of scientific theory.

What we call the true reality of the energy or the motivating force that lies behind all manifestations is unimportant. Terminology, after all, is only what we decide to label any item to which we wish to direct attention or take under consideration. We call it *Nous*, but by any other name, its quality, its purpose and existence, is in no way modified.

Mysticism to the Rosicrucian is a simple concept. It is primarily a conclusion, by man, that life and all things are the manifestation of one fundamental force. If we choose to call this force God, Cosmic, or *Nous*, we again are only making distinctions insofar as terminology is concerned and not affecting the thing itself. We usually, insofar as Rosicrucian terminology is concerned, refer to a Supreme Being as God, and we refer to the Cosmic as his manifestation, and to *Nous* as the force or under-

lying energy of the universe put into operation and made to manifest by God.

To relate ourselves more closely individually to that force and to God who has ordained it is the primary purpose of mysticism. Mysticism then, we might say, is the means by which man may become aware of the Cosmic theories and principles by a process other than through dependence entirely upon his objective senses. We further believe that the more intimately man can relate himself to God, the more complete will be his understanding of God and the Cosmic; therefore, the natural conclusion is obvious: Man is able to better relate himself to the universe as a whole, to the purpose of that universe as well as to the purpose of his own life.

There are two fundamental mental processes within man's mind. These may be called *perception* and *conception*. Perception is usually related to the objective senses: what we perceive through our objective faculties are the objects and facts with which we come in contact in our physical environment. Conception is the formation of thought within our own mind; it is the process by which we put together all we perceive, regardless of its source, in order to arrive at certain conclusions or ideas. Concepts which are the result of our thinking process are the conclusions which we reach in our own mind, based upon our perception and our realization or interpretation of all objective and subjective phenomena.

In a sense, our concepts are more important to us than what we perceive, since what we will be, both in thought and behavior, depends upon the conclusions we reach. If we are to arrive at a point where we may be aware of our place in the universe and of our purpose in life, we must develop a concept of our relationship to God, and, at the same time, encourage in ourselves and in our fellow men the high ideals of character and personality that are consistent with the conclusions which we reach.

The naturalist-philosopher John Burroughs once wrote: "There is no such thing as deep insight into the mystery of creation, without integrity and simplicity of character." We might conclude that this is a simple statement of the mystic's viewpoint. It pictures the individual as relating himself to God and the Cosmic scheme in order that

man, as an individual expression of life, may free himself of any bonds that would cause him not to be able to see beyond the immediate expression of God in the universe about him.

Most of the recorded mystical concepts are extremely direct and simple. They show the working of the human mind in comparison with its immediate environment in such a manner that the concept or the relationship between man and God becomes illustrated in the simple phenomena of life about us.

Many great mystics were, from the standpoint of the world, extremely simple people. Jacob Boehme was a shoemaker, Jesus Christ was a carpenter, and so we might give many other illustrations. One mystic whose words are recorded in Biblical literature was a shepherd—the writer of the Twenty-third Psalm. He spent his days, as many nomads did in his time, taking care of his flocks. He was aware that the sheep were dependent upon him, their shepherd, for their food and protection. One day the thought must have occurred to him in the words now famous, "The Lord is my shepherd, I shall not want." The realization had developed in his mind that just as a good shepherd takes care of his flocks, so there must be a force or power in the universe concerned with human beings. If we repeat to ourselves the familiar words of the Twenty-third Psalm, we realize that this simple mystic so long ago compared, step by step, the same type of care rendered by a God that he was personally familiar with in his care of a flock of sheep.

After the shepherd had compared the physical needs of man with that of his flock in the words, "He maketh me to lie down in green pastures, He leadeth me beside the still waters," a new thought is added—"He restoreth my soul." In these words was expressed the realization that while the shepherd was limited to the care of the physical needs of his flock, God was concerned with both the physical and spiritual needs of mankind.

This simple yet profound illustration of a mystical philosophy brings us to realize that the mental activities and behavior of man are based upon the fact that man is a dual being, composed of body and soul, and that a psychological approach to mysticism would necessarily take into consideration both of these attributes of man's existence.

—A

Attunement with the Planets

A soror in Canada addresses our Forum: "I have been interested in impressions that keep coming through to me recently. These are that our familiar planet is very near destruction—insofar as life is concerned, anyway. Can these impressions come from the minds of human beings now living on earth that have accepted the thoughts of atomic destruction, or can they be true Cosmic impressions? Recently also, I feel that we, in our inner consciousness and being, have passed beyond the aura of this planet and the moon into Cosmic space, becoming adjusted to a superior planet altogether.

"Is it possible that advanced consciousnesses in human form can thus progress from planet to planet in Cosmic space, and am I right in thinking that our present Earth may be coming to a final end?"

An increasing number of persons are having dreams amounting to nightmares in which they experience internecine atomic warfare. They wake with a vivid recollection of the horror of vast cities laid waste before them, and of structures and human forms, alike, torn asunder. Some have realistic dreams of hearing jet planes which fill the sky, and which, although beyond the range of sight, appear to them at the time to be hostile. In these experiences, the persons dreaming have seen whole cities bathed in a sudden, unnatural glare of light and then have felt a terrific paralysis creeping over their being as if from an invisible radiation; and finally they sank helpless to their knees.

It can be related with assurance that the majority of such experiences are wholly a consequence of mass suggestion and hysteria. The numerous published accounts detailing the holocaust and cataclysm that will befall humanity, if it is so unfortunate as to indulge in an atomic war, have a tremendous effect upon the mind. The individual needs little imagination to visualize the scenes depicted for him in these written and verbal statements. Moreover, he is inculcated with a sense of helplessness, a feeling that he cannot adequately prevent such statements from becoming a reality. If the individual could conceive of a proper defense or the development of amiable international re-

lations, he would reject these accounts as exaggerated and most improbable. Unfortunately, the trend of events only confirms the deteriorating of diplomatic relations between the rival powers.

There is, then, on the part of millions of persons, a latent fear of what seems to them to be the inevitable. They do not express a defeatist point of view, nor do they resort to any hysterical conduct. The fear, however, is so firmly planted in their subjective minds that the anxiety finds expression in the uncontrolled or random ideas of which their dreams consist.

This fear can be *psychically* transmitted, as well, so as to be sensed by others as an impending disaster of ineffable proportions. In other words, those who do not speak of their fears or of the dreams which follow from their anxiety, nevertheless radiate a disturbing, negative vibration from their auras. Other persons become conscious of the accumulative impact of these depressing psychic radiations. In fact, they are contagious; they spread throughout the whole of society. Some persons have not been able to associate this depression with any idea as to the imminence of war, but, rather, it is an emotional pall which hangs over them and which they cannot seem to shake off.

This condition will continue until there are positive, constructive events which act as a stimulus to the morale of the masses, and until there is a return of individual confidence in the immediate future. The layman has noted statements made in the press of the United States, for example, by noted military authorities, that the nation must expect severe destruction of one or more of its large cities "in the next war" and a severe loss of life in those areas. Still others emphasize that if the nation were to expend double its present annual outlay for defense, it still would not provide America with any immunity from attack "in the next war." These remarks, then, are most conducive to the negative type of mass hysteria now being experienced as weird dreams and states of anxiety.

As to whether some of these impressions being received are directly from intelligences residing on other planets, we are inclined to think not. Of course, there are occult schools that have expounded for some time the theory that the soul-personalities of humans

progress from one planet to another after death in accordance with their development. According to this theory, assuming that the earth is of the lowest order in this hierarchy of habitats for man, the soul, after transition, inhabits a planet where the plane of consciousness is higher. After a series of births and deaths on the second planet, if the soul-personality continues to evolve, and reaches a certain point of development, it then moves on to the next higher planetary plane.

In this doctrine, the planes of consciousness to which the soul-personality evolves, become identical with celestial bodies—actual planets. To use an analogy, it is like a schoolboy who, with each advancement in his learning, actually ascends a flight of stairs to a classroom higher in the school building.

The Rosicrucians have never held that there is any such necessary hierarchy of planets, namely, that there is a Number One for the highest intelligences, a Number Two for those less evolved individuals, and so on down the scale. In other words, the Rosicrucians do not contend that there are planets especially ordained as theaters for certain degrees of evolution of the human consciousness, or soul-personalities. Any planet, any Cosmic body in ours or other universes, which has been capable of supporting for thousands of years intelligent beings, would eventually become the "home" of highly evolved soul-personalities.

Further, from the Rosicrucian doctrinal point of view, the soul consciousness permeates the whole Cosmic. It is resident in all living things—which is, of course, a mystical, pantheistic conception. However, only when a living organism becomes complex enough to have a *self-consciousness* is that being aware of its divine or universal properties. Wherever, then, life could be sustained for a great period of time and grow into such an organism as man is—complex in nervous systems and brain—it would have a consciousness of soul; there would be *self* as we know it. It is absurd to think that in the whole cosmos, the earth, alone, is the only planet exhibiting the phenomenon of life.

As Giordano Bruno, philosopher of the Renaissance, said: "Only one bereft of his reason could believe that those infinite spaces, tenanted by vast and magnificent bodies, are designed only to give us light, or to receive the clear shining of the earth. . . . What! is a feeble human creature the only object worthy of the care of God?"

If it is possible that life could exist elsewhere, then it is equally as probable that in the myriads of worlds beyond our galaxy there are several where the life forms have an intelligence and a state of consciousness exceeding ours. Most certainly worlds far older than ours exist, where for much longer periods of time there have been conditions conducive to life, and where highly evolved forms must exist as a result.

If minds exist elsewhere in the Cosmos, whose ramifications psychically and in mechanical achievement far exceed our own, they would be aware, then, of our existence. Just how they would communicate with us we do not know. There truly might not be a meeting of the minds; their faculties, because of their physical environment, might be quite different from our own.

To presume that such intelligences could invade our consciousness with their ideas, we should have had a more general indication of it before now. Certainly, if they are altruistic beings and possess such a far-reaching sense of perception, they would have sought to alleviate the suffering of mankind long before this atomic age. Why would not they have told us of the fate that would befall us in the events of the past? In their earliest struggles long before the atomic age, men have almost exterminated themselves without warnings from space. Even if these Super Beings could not penetrate our consciousness then, and can only do so now, causing the vague impressions some seem to have, it would require a huge portion of our population to experience this kind of attunement before men would respond, alike, to such subtle suggestions. There must be an almost miraculous enlightenment come to mankind in the immediate future, from some source, if it is to save itself from its own folly.—X

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GOD AND SATAN

God said: "I will create
A world in the air!"

Satan heard and answered:
"I, too, will be there!"

God said: "I will make of Man
A creature supreme!"

Satan answered: "I will destroy
Thy splendid Dream!"

God said: "I will ordain
That thou shalt no longer be!"

Satan answered: "Thou canst not, Lord,
For I am a part of Thee!"

—Marie Corelli

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Greetings!



WHY WAR?

Dear Fratres and Sorores:

The inevitable World War III! This is the conclusion that citizens throughout the world gain from reading their local newspapers. The accepted opinion in most so-called authoritative circles is that a cataclysmic war is inescapable, unless a miraculous change occurs in international relations in the immediate future. Those who must fight this war and those who must send their husbands, sons, and daughters, as well as those who will become the noncombatant victims, are again asking, *Why War?* The question is an echo of the thought of all reflective and dispassionate peoples down through the centuries.

There are always reasons for war. At least there are superficial justifications which, under psychological pressure, as appeals to the emotions and passions, make them seem so. Men fight to defend family and home, to preserve liberty, and to protect what they conceive as the right. There are certain values placed in jeopardy today just as there always have been. Why, however, must the solution of the preservation of these values be a resort to war—to *mass murder*? Why, in a great technological age, the greatest in history, are we still meeting a problem by the same ultimate means, namely, *force*, as did the ancient Assyrians?

There are other problems which we have met in a way far more commensurate with the advancement of our civilization. The problem of health, for example, is still a current one. Our therapeutic practices in the advanced nations of the world no longer resort to such primitive means as the exorcisms of witch doctors in the treatment of disease. Though it may be contended that our healing science is far from perfect, yet, admittedly, it is more intelligent and effective in the treatment of disease than the practices of centuries ago.

Notwithstanding recognized weaknesses in our modern systems of jurisprudence, we acknowledge their superiority to the trials by ordeal and combat of the Middle Ages. The

prominent exception of our times is the solution of disputes between nations or sovereign states. In this there has been no real progress made in the last thirty centuries. The fact of the formation of such bodies as the League of Nations and the United Nations is not indicative of a forward movement. History discloses: first, that there have been other such *temporary* alliances in antiquity; and second, that the attempts in the present century have all too obviously failed in their purpose or are puerile in their influence.

We know that the problem of health is inherent in human nature. So long as the human organism exists and is subject to conscious or unconscious abuse and the natural decline of age persists, all of the elements of disease, bodily and mental discomforts, will also continue. The various therapeutic sciences resort to both *preventive* and *curative* means as a partial remedy. They teach hygiene and sanitation, the care of the body and mind, the avoidance of that which causes ill-health. At the same time, they continue the improvement of their technique of treatment for the alleviation of suffering when ill-health does occur.

The conditions which engender war are also inherent in human nature. They are found related to such functions as *morality*, *education*, and *society*. Admittedly, we have made little or no progress in our curative methods of mass dissension or disagreement among nations. Our final course today is to continue to pay the price of the sacrifice of human life, the destruction of cultural achievement and of property. Since we cannot successfully cure the conditions of war, when they reach epidemic proportions, can we, as a preventive measure, control its causes?

Let us first consider the moral conditions which contribute to war. In stating that morality contributes to war, we may seem to be inconsistent with the current writing of the clergy and many prominent moralists. It is their position that an increasing im-

morality or deficiency of the moral sense as religiously interpreted, is the principal cause of world conflict. We are of the opinion that they are only partly right. In religion and moral philosophy, basic moral precepts are said to descend from Divine sources. Conscience, in the broad popular sense, is affirmed to be the "Voice of the Soul." Even where the moral precepts are formulated by a theological system, as part of religious doctrine, they are declared to be the consequence of Divine revelation. The founder of a religion, its messiah or prophet, had supernaturally *revealed* to him certain illuminating standards of behavior or visions upon which he based his mandates. These commands and proscriptions were subsequently reduced to a formal code such as the decalogue.

Such moral edicts as dogma are accepted by the devotee as a hagiography. They are the equivalent of a personal mandate from the individual's god. They are the positive content of good to him. Obviously, he will execrate all else as evil because of its difference in context. It is simple logic to him. There can be but one good. If what he accepts is *it*, then all else must be opposed and nefarious.

Loyalty stems from devotion. What we love, what we find conducive to our welfare—or imagine to be—that we instinctively protect as we would our own person. Religious morality, that which stems wholly from the doctrines of orthodox sectarianism, often inculcates *intolerance*. The devoted religious sectarian will expound about the brotherhood of man. Unfortunately, he conceives this brotherhood as one immured within the refuge of his own doctrines. He is all too frequently unwilling to grasp the hand of those of a sect, historically and theological-ly, different from his own.

In most of the principal living religions, the god of the devotees is affirmed to be, or made to appear, vengeful and militant in his support of the doctrines expounded by his apostles. In Judaism and Christianity, for example, he smote his enemies and, through his emissaries, led his followers in sanguinary conflicts. As a result, religious sects which have gained control of temporal power, as that of various governments, do not find it difficult to make belligerent political issues appear in the light of religious

ones. The man who kills for religious principle, no matter how guised, has an inherent sense of justification for *his kind* of war. God and the moral right as he conceives it are on his side.

The war between the Israeli and the Arabs and the one between India and Pakistan are both influenced by religious elements. The present cold war between the East and the West is far from free of religio-moral provocation.

There is no doubt that the elevating of the moral standards of the individual, by which he comes to discipline his own acts as a member of society, is one of the most important factors for the making of peace. The *psychological* ground of the moral sense, however, must be more generally explained—even at the expense of orthodox religious belief. It must be shown that the moral principles are not a Divine mantle that descends upon man. As John Locke pointed out, there are no innate practical or moral principles which are universally accepted by all men. And as one writer has said: "An examination of moral customs will show that there is no right and justice which is not openly violated by some nation and the violation approved by the public conscience."

There are human qualities (part of our intangible nature instilled within us Cosmically, as is our life force) that compose the *essence* but not the form of our moral sense. These constitute *a priori* principles, which exist before any of the specific rules that compose a moral code. This moral consciousness, the sense of governing behavior, is latent in all men. It is out of such a substance that there are molded the eventual moral commandments and proscriptions. However, it is first necessary that there be an application of such moral impulses to the demands of one's environment before moral standards will emerge.

There is always the danger that the individual interpretation may distort the impulse—and it frequently does. The moral impulse is the urge of the individual to find pleasure—goodness, if you will—in all his human relationships. The normal man, regardless of his intelligence or education, does not want to injure himself nor curb the extension of his diversified interests, the

(Continued on Page 139)

Mystical Symbolism

A frater has asked: "Why is it that so many of our subconscious experiences, call them Cosmic experiences, if you wish, shape themselves into a symbolic form? How should we interpret such symbols?"

Naturally, any experience must consist of those elements which we have perceived—that we have seen objectively, felt, or heard; otherwise, it would mean nothing to us, as it would not constitute any element of knowledge. In other words, we cannot experience anything unless it be composed of ideas that we have gained objectively. The experience and the arrangement of the ideas may be quite different from any we have seen or heard, but it must contain the building blocks of our objective experiences, as colors, sounds, forms, and the like. We cannot have a virgin idea, an idea that is unlike anything that we have ever experienced or that is outside the consciousness of our objective senses. If it were otherwise, we could not understand it: it would have no meaning to us. Thus, every psychic experience we have contains images, forms—visual or auditory—which are, at least in part, like something we have objectively known.

The psychic impressions produce sensations within us corresponding to parts of objective experiences which we have had. As a result, there arise in our consciousness from memory, images which we have seen or heard objectively. Sometimes, in contacting the Cosmic, the sensations produce within us a kind of consciousness of music. In other words, we think of having heard exquisite music because the only thing with which to compare the sensations we have had is some beautiful music which we have previously experienced.

At another time, the image may take the form of a beautiful painting, or of a landscape, simply because such things, I repeat, have objectively produced feelings that somewhat approach the magnitude of our Cosmic impressions. The reverse is true at times. Each of us has had some objective experience which represents to us the finest, noblest event of our lives. It represents that which brought the greatest satisfaction to our inner beings. To help us attune with the Cosmic, to raise our consciousness, it is often advisable to concentrate, or to visualize that

particular objective experience which originally induced within us such satisfaction. In other words, by thinking of those things, by attuning with the feelings that they have brought, we will raise ourselves to a higher plane of consciousness.

All through the centuries men have come to discover, in their objective experiences, certain Cosmic laws and principles. Sometimes they are objectively unable to express the laws which they learned, or, shall we say, psychically appreciated. So, instead of trying to relate them in words, they would draw a picture of them. That picture became a *symbol*. Early man learned, for example, the principle of unity, of the combination of contraries, of separate forces, of polarities, and he learned to depict this unity by evolving the symbol of the cross—the two opposites joining each other. Where they cross, the point of their unity, became to him especially important; it was the focal point of manifestation.

Then again, early man, looking heavenward, saw the sky as an inverted bowl. He thought of the earth and the area beneath as being like another hemisphere—the two joining together at the horizon, causing a sphere or a circle. To him, therefore, the universe or anything which appeared to be without beginning or end, or complete in itself, was best symbolized by a *circle*. Man has passed down these symbols through the centuries to represent these abstract and metaphysical principles. Today, though we know more about our universe and about ourselves, we still use these early symbols. The symbols are simple but their meanings have grown with time.

In our Cosmic meditations, when we think of these abstract principles, when we are inquiring into the nature of God and the universe and our various relationships, we are brought into attunement with the minds of others who are thinking likewise. We are also brought into attunement with our own subliminal consciousness—the early consciousness of our soul-personality that has come on down from incarnation to incarnation. When we attune with it by dwelling upon these thoughts, the memory of these symbols, of lessons learned, comes to the fore of our consciousness. They are giving to us, in their arrangement, the understanding we need; if we dwell upon them

we will glean from them the answer to our questions, the solution to our problem, because, I repeat, the basic meaning of these symbols has not changed.

I recall an interview with a soror just recently which illustrates this principle. The soror was very mystically inclined and a very excellent student; in fact, she had been Master of one of our Lodges. One year she became involved in difficult circumstances through helping different members of her family who had become embroiled in material complications. Before she knew it, most of her time was being given to a lot of sordid matters, matters that concerned hate, jealousy, avarice, and which were quite contrary to her usual thinking and conduct. She found it impossible, because of these complications, to devote the time to her personal studies and to the ideals which she had set for herself as a result of her Rosicrucian studies.

As time went on, she became ill, the result of nerve exhaustion. Her entire personality seemed to change. She became irritable and intolerant. Fortunately, however, she had not lost the ability of self-analysis. One night when forced to retire early because of her physical condition, she asked the Cosmic just what was the trouble with her. She was serving more people than she ever had before, looking after their various affairs for them. Her personal welfare had declined. Suddenly, as if from nowhere, a voice spoke. She knew it was not an objective voice. She did not hear it as *in* the room, but as if from the depths of her own consciousness. It said: "You have wedded the eagle to the lion." She was perplexed as to the actual meaning of these symbols. She eventually drew her own conclusions as to their meaning, but wanted them confirmed. She wanted to know just what were the traditional mystical meanings of the *eagle* and of the *lion*.

We explained that the eagle was a symbol of ascendancy, of the soaring of one's consciousness, of the freedom of mind, of reaching great heights and of courage of thought. On the other hand, the lion was a symbol of power, but chiefly mundane power, of ruthless aggression, of gaining its end at all costs, of material strength—often without principle. You might say that the lion was, in a mystical sense, the direct op-

posite of the eagle. With this explanation, the soror knew immediately that her own conclusions had been correct. She had truly wed the eagle to the lion. She had tied fast the eagle; she had *limited* her personal development. She had turned from her noble pursuits, her Cosmic interests, and devoted herself exclusively to the involved and petty material affairs of persons who were using her for their own power and gain. Immediately, she set about to divorce the eagle from the lion, returning again to her studies and to her meditations. Her health improved and she again experienced the tranquillity she had once known.

It is advisable, therefore, that each student of the esoteric know some of these symbolic keys to truths learned by man; in other words, it is well to know the keys to life's realities as discovered by inquiring minds of the past. Symbols are a kind of *mystical alphabet*, just as the ancient Kabala is an esoteric alphabetical study. A knowledge of the meaning of symbols will help you to understand many abstract impressions you may have—Cosmic experiences. By all means make a study of mystical symbols. Be sure your information is authentic, such as is presented in our own teachings.—X

Our New Science Museum

As every Rosicrucian knows, the official title of the organization is "The Ancient Mystical Order Rosae Crucis." To some, this may convey the idea that the Rosicrucian Order is concerned only with mystical precepts, with the endeavor to attune the self of the individual with the universal consciousness, or the Cosmic. If the Rosicrucian Order were exclusively devoted to mystical precepts its members would perhaps live mostly in the subjective realm. They would be asserting one side of the scale of their dual nature more than the other. They would become extremists like many of the Indian sects to the point where they would deny objective reality. Perhaps, they might become ascetics, abusing their body through negation of its natural functions. Such an attitude would be highly inconsistent with the fundamental objective of the Rosicrucian Order, which is to gain a knowledge of the laws of the Cosmic and to apply them to all aspects of existence of which man may be conscious.

Through our mystical doctrines and practices we seek *illumination*. By means of this, however, we hope to better understand physical phenomena, the so-called material manifestations of the Cosmic. As Rosicrucians, we also understand that there really is no separation such as "material" and "immaterial"; these are merely distinctions within our own consciousness. There is one type of phenomenon which is of such a high vibratory nature, so subtle that it cannot be perceived by our objective senses. We speak of it in such terms as *spiritual*, or *Cosmic*. Then, there is the other, which is of the lower octaves of vibratory energy, being more gross. It is only perceived by our objective senses. Man calls these later manifestations *material*.

Actually, however, that which is of our mundane existence, of our physical universe, is also very much a part of the whole Cosmic. The Cosmic *is a unity* of all. Accordingly, the Rosicrucian tries to bring the two together harmoniously in his conscious existence. They are already united harmoniously, but it is necessary for a masterful living for man to experience personally this relationship. We can definitely say that there is no other organization of an esoteric nature, devoting itself assiduously to mystical principles, which at the same time conscientiously tries to show how these laws and principles also manifest in the so-called material phenomena of our world. In other words, none of these other organizations are concerned with relating knowledge of the physical sciences to the mystical realm as are the Rosicrucians.

It is for these reasons that in so many of our early degrees we are concerned with such subjects as the structure of matter, the nature of the atom, the propagation of waves, the spectrum of energy, or the interrelationship of the Cosmic keyboard—disclosing the progressive manifestations of physical phenomena. It is for this reason, too, that here at Rosicrucian Park we have our chemistry, biology, and physics laboratories in which, periodically, experiments and research are conducted. For similar reasons we maintain a Technical Department which devises various types of scientific equipment to demonstrate these physical laws and to show the member: "as above, so below."

We are not interested in producing chemists, physicists, or engineers through our studies, nor through the courses offered at Rose-Croix University. We are only interested in showing those aspects of the different physical phenomena which prove the *unity* of the natural laws, and which wondrous unity is the basis of our teachings.

You are all familiar with the fact that here at Rosicrucian Park we maintain the largest collection of Egyptian and Babylonian antiquities in the Western United States. The Rosicrucian Egyptian and Oriental Museum, where these antiquities are housed, is a member of the American Association of Museums, which has its headquarters in the Smithsonian Institution in Washington, D. C. There is a twofold reason for our having this Museum. First, the mystery schools from which the Rosicrucian Order sprang were in ancient Egypt. Thus it is that we pay homage to man's first search for light in that ancient land through our Museum. Second, we acquaint people with the cultural achievements that man has made down through the ages. We stand today upon the shoulders of those who have gone before. We have a great debt to the ancients. They gave us language; they gave us mathematics; they gave us astronomy. It is true that we have greatly added to these sciences, but it was these ancient peoples who first broke the ground and planted the seeds of knowledge.

Through the centuries, human nature has slowly changed. Men have made many mistakes in the past and in every age. Men will repeat those mistakes in accordance with their own human nature, unless they study history and are honest in admitting the mistakes made before and will try to avoid committing these errors again.

Our thousands of members who are not able to attend Rosicrucian conventions will, likewise, benefit from the Museum. In preparing these many exhibits pertaining to ancient arts, religions, customs, and various cultural elements through ancient times, the Curator and the staff are obliged to do considerable research in connection with such subjects. As a result, we discover many unusual things, strange stories, revealing incidents, little-known historical facts, and the like, which would not appear in a general history, or which would not be fully rep-

resented. However, because of our mystical appreciation of the significance of some of these things, we pass them along to our fellow members in articles in the *Rosicrucian Digest*, in *The Rosicrucian Forum*, and in the teachings presented in the monographs. These are aids, cultural and practical benefits, which mean much to our members. We are enabled to explain symbols and the origin of customs, which give our members a better appreciation of many of today's traditions. Moreover, these things help members to rid their minds of superstitions and to find the explanation of those things which might otherwise remain confusing.

In 1936, Dr. H. Spencer Lewis, designed and constructed the first planetarium to be entirely American-made. The few planetariums existing in the United States at that time were importations from Germany. Our late Imperator spent considerable time in astronomical research and in engineering the equipment, which was built in our own laboratories and shops. The purpose of the Rosicrucian Planetarium here at Rosicrucian Park was to give the visitor a better appreciation of the physical mysteries of our universe, the Cosmic roles of the stars, the planets, and other heavenly bodies.

Those who have visited the Rosicrucian Planetarium know that within the domed building there is a simulated reproduction of the heavens, the stars, the movements of the planets, the sun, and the moon—all these being shown through an ingenious mechanical device. While such movements may actually take hours, days, months, or years, they can be dramatically simulated in a matter of minutes. Such a development by the Rosicrucian Order was indeed a great contribution to the community. It caused considerable respect for the Order, by those who were interested in physical laws and phenomena. It disabused the minds of the public who were not members and who might have had the impression that Rosicrucians were not interested in practical things and in natural laws in the physical sense.

Now we are going a step farther. The original Planetarium, that is, the instrument constructed by Dr. H. Spencer Lewis, because of years of constant use, needed to be reconstructed. Since planetariums are now more numerous, we did not wish to

limit our science display exclusively to a planetarium. So, instead, we have established a *Science Museum*. This Museum is devoted to the physical sciences, to the demonstrating of principles, laws and phenomena as relate to heat, sound, magnetism, light, and the higher electromagnetic energies of the spectrum. The Rosicrucian Science Museum contains a number of display cases, modern in appearance, and arranged in proper order of the phenomena, that is, in accordance with the manifestations of the Cosmic keyboard. The exhibits start with demonstrations of the lower rates of vibration and progress upward.

The visitor steps before a case in which he sees devices and a printed placard explaining the law to be demonstrated. Then, he presses a button and automatically the device functions, causing a very positive auditory or visual, or both, demonstration of that natural law. Graphically, he is taught in a few seconds, that which is important to him to understand and which he would otherwise, most likely, not be able to demonstrate to himself.

In the same building there has been constructed a *new* and most modern, but smaller, planetarium in which the astronomical demonstrations and lectures will be continued. School classes and other groups will be invited to the Rosicrucian Science Museum to view these demonstrations just as they now visit the Rosicrucian Egyptian and Oriental Museum. At the present time, there are but few exhibits, relatively speaking, for they have to be very carefully designed and built. There is no equipment which may be purchased on the open market to demonstrate many of the natural laws. As the years go by, the exhibits will be steadily increased.

We are happy to announce that this Science Museum is another *first* for the Rosicrucian Order, AMORC. It is the first science museum of its kind in the Western United States. There are, of course, large museums of this type in Chicago and in New York City.

Frater Lester Libby, physicist and electrical engineer, is Director of our new Science Museum. He is working with the full cooperation of the AMORC shops, which are headed by Frater Alfred Williams. Skilled craftsmen, members of the Order,

have been busy making the exhibits possible. Thousands of members who visit Rosicrucian Park throughout the years will have an excellent chance to demonstrate these interesting and practical laws for themselves in this Museum. The physical science exhibits will be open to the public absolutely *free* of charge, and, of course, to Rosicrucians, as well. There is a nominal charge for the Planetarium demonstrations.

Again, for the benefit of those members who cannot actually come to the Science Museum, we want to say that these exhibits will come to add to their knowledge. As a result of designing and experimentation in connection with this Museum, copious notes were made of certain principles employed. From these, ideas were born which will lead to the construction of portable demonstration equipment to be sent to lodges and chapters in the future. From this enterprise also came ideas for charts, diagrams, and the like, to be added to monographs, which every member, no matter where he resides, will receive. The research inspired, as well, future articles which will set forth the relationship of certain physical laws to our everyday living. These informative articles will appear in the pages of the *Rosicrucian Digest* and in special publications of the Order.

We want each member to take pride in this *modern* activity of the Order. The Rosicrucian Science Museum will eventually have exhibits dealing with some of the most advanced scientific theories, as well as those of known principles. It will later include *abstract* exhibits on man's conscious relationship to the universe. So, whenever persons whom you are trying to interest in the Rosicrucian Order bring up the point that it is not practical, is not abreast of the times, that it is only concerned with intangible things, or things wholly mental or spiritual, and which do not touch upon our physical existence, be quick to retort by pointing out these activities.—X

How is Selfishness Defined?

A question arises, What is the mystical conception of selfishness? What acts may be considered selfishness and what not? To what extent may we concern ourselves with personal interests and yet be free from the stigma of selfishness? In the first place, it

must be realized that, from both a psychological and mystical basis, one cannot be completely free from a *selfish* impulse. The self is an integrated entity. It is composed of appetition, the desires and appetites of our body, which is generally referred to as the physical self. It likewise consists of intellectual desires, as our conceptions and ideals. Then there is the spiritual aspect of this integrated self which consists of the moral dictates. Whatever we do is thus motivated by at least one aspect of this united self. The most sincere charitable or humanitarian act is, in this technical sense, a *selfish* one. It is a serving of the higher or what is generally referred to as the impersonal self.

The commonly accepted idea of selfishness has to do with thoughts and actions which are centered in the fulfillment of the interests of the immediate person. Thus one who is only concerned with the gratification of his own appetites or the furthering of his own social and economic welfare is referred to as *selfish*. Since the inclinations of the moral and psychic self are extended to the welfare of other beings, they are eulogized as an example of *selflessness*.

In fact, the one who is motivated by the sincere desire to further the interests of others may actually think he is free of any personal advantage accruing from his acts. In many instances those who perform so-called unselfish acts have made considerable sacrifice to do so. They may have denied themselves food and bodily comforts. Nevertheless, they are finding a *satisfaction* in what they are doing. They are gratifying a personal impulse of an aspect of their integrated self.

Is such a person, who serves others, to be denied the tribute of a noble act? Is he to be placed in the same category as one who serves his immediate physical and social interests at the expense of others? Not at all. His is truly a commendable service and the nearest approach to a theoretical unselfishness.

Man's consciousness can be restricted to his immediate physical, mental, and social interests or it can be projected to include many extraneous things. We call this process the projection of self. It means that self includes realities which do not serve the body in which the consciousness of self is resident. Psychology calls this process *empathy*, name-

ly, the projecting of the consciousness to other beings. When one serves the welfare of another because of compassion, his reason is that he has sympathetically incorporated the conditions and affairs of others as part of the nature of his own self. He has become as conscious of the effect of conditions upon others as upon his immediate self. In other words, he is still serving self, but an *enlarged*, a more inclusive, *self*.

To use a homely analogy, we may think of the mother hen, whose maternal impulse is so strong that she includes under her protective care even stray kittens which she scoops up beneath her wings.

The person who evolves his soul-personality becomes more and more susceptible to the impulses of that exalted aspect of self which we call the divine nature of man. His consciousness comes to transcend the grosser appeals of his sensual nature. It spirals outward to manifest what we designate as the *impersonal self*.

To specifically answer the questions, we may say that mystically selfishness is one's whole devotion to those desires which are exclusively centered in his immediate physical and mental being. Such an individual would never work in the interests of humanity because of any love for others. He would serve humanity only if each act brought him some material reward, that is, would satisfy a sensual pleasure or his sense of cupidity.

Let us make our position fully comprehensible. We *must*, as humans, serve our immediate beings. There is no escaping this. We must nourish the body to survive. We must experience certain pleasures to fulfill organic functions and to be normal humans. We must, as a law of nature, be aggressive if we are to master our environment. There is no mystical violation in being ambitious. A Rosicrucian has as much right to achieve success in a professional or material enterprise as has anyone else—and in doing so he does not jeopardize his mystical attainment. One, however, who prostrates his conscience, the dictates of the spiritual aspects of self, who opposes the accepted virtues to serve his physical and mental welfare only, is, mystically, *selfish*.—X

Recreating the Body

A frater in Cleveland, Ohio, propounds a very interesting problem to our Forum. He

says: "God, Reality, or the *First Cause* is all there is. Therefore, there is but *One*, or a unity of the universe. This unity is expressed in a multiplicity of forms, with the forms always becoming, or changing, while *One* never changes. Because the *One*, or God, is perfect—infinite in power and love, omniscient and omnipresent—everything in the Cosmic sense, including *Nous* and the vibratory energy which is part of it, is also perfect. There can be no disease in the Vital Life Force—disease being the absence of the harmonious vibrations of *Nous*.

"Hence, it is God, or the *First Cause*, that permeates or is all manifested being, and can be nothing else. The mind of man is the mind of God personalized through the influx of the universal soul upon which is impressed our personality. The human body is the God or *Nous* essence vibrating at a longer wave-length than the unmanifested and unformed God essence. Our personality may be considered, then, as God's personality manifesting through the filter of our level of understanding. It is just as a child expresses the principles taught by its father and mother. Therefore, our *real self*, being an extension of the nature of God, can never be ill and is always perfect. Our body expresses this perfection to the degree that we conform to the high level of our inner self.

"I have postulated these principles, well-known to Rosicrucians, as a basis for my questions. First, what limits the expression of this Cosmic perfection? It is related that Jesus' Cosmic attunement enabled him to raise the dead and perform apparent miracles of healing. Is it only necessary to realize the perfection of the inner self which is never ill, in order to restore health and repair injured organs of the body?

"Let us assume that an eye is completely destroyed and that it has been removed from the socket altogether. Would it be possible for someone with such perfection of understanding and Cosmic attunement as Jesus had to rebuild an entirely new eye by means of thought processes alone? Or, let us take the example of an arm that has been cut off. Would it be possible, through the power of mind, to restore the arm?

"To me this would be an utterly false conclusion, as God works only in accordance with well-established laws that have been always co-existent with Him, and which even

He would not care to set aside. So, to my mind, the body is an expression of God's ideal thought, like everything else. Obviously, we can affect our body by impressing our thoughts upon its essence, but only within the scope of natural laws which cannot be set aside."

Thought, resulting in emotional and psychic changes as well as in bodily actions, can produce mutations (changes) in an organism. Genetics, or the science of heredity, has proved this. The effect of thought, as for example, anxiety, worry, excitement, upon the digestive system brings about the most pronounced and obvious changes. The organism soon reveals the effect of being subject to intense emotional stimuli upon the digestive functions. Our late Emperor, Dr. H. Spencer Lewis, was able at will, by sheer concentration, to alter his pulse rate, to slow it quite perceptibly, as well as to increase it. He used this as a demonstration of the effect of thought upon bodily functions. On such occasions he would have a physician or a trained nurse, accustomed to taking the rate of the pulse beat, make a record so that there would be no questions of the change.

Our thoughts can bring about organic and structural changes by altering our habits in relation to our environment. Our present physical form and manner of walking erect, anthropologists agree, has been arrived at by a gradual change, the result of habit throughout the centuries of time. Since the life of the common fly is very short, hundreds of generations of flies may be studied in a comparatively short time. It has been found easy to prove how mutations of their organism, modifications of their habits, may become *natural* to a subsequent generation. After being exposed to such changes for several hundred generations, the genes which convey the heredity influences are gradually modified. Eventually, their pattern assumes a new characteristic, or order. Our *instincts* are the results of the gradual mutation and adjustment of our organism to environmental responses. In other words, the instincts are lessons learned far in the past; they are now inherent commands from within, or urges from which it is impossible or difficult to escape.

There is no question that continuously concentrated thought, if sufficiently effica-

cious, could alter an organism and its formation over generations of time. The average individual would not have sufficient strength of mind to bring about a drastic change in his organism at once—although this has been done. Many cases of self-hypnotic paralysis are known to medical science. Through emotional shock the subjective mind of the individual becomes obsessed with the idea implanted by the victim that his arm or leg is paralyzed, or that he can no longer walk. Because of the dominance of the thought, the nerve functions for the limb become inhibited. Through continuous non-use, unless the patient has the obsession removed, the muscles become atrophied and eventually he actually loses control of the limb.

In our Rosicrucian teachings we are taught to stimulate the *creative* functions of the living cells of our being through directing our thought to them. These cells are imbued with order or, rather, a Cosmic intelligence, a kind of consciousness by which they perform certain specific functions. These cells may become weakened or fall into an inharmonious state as the result of disease. Then their natural procedure, the duties which they are to perform, the result of their inherent consciousness, is retarded. In accordance with our Rosicrucian teachings, we revitalize the polarity of these cells with our technique of breathing and the direction of the Vital Life Force to them. To use an electrical term, we recharge these cells. We do not, however, alter their intelligence pattern, that is, implant a *new* pattern of construction within the consciousness of these cells. When, for example, we recharge the batteries in our automobiles, we are not in any way changing their functional purpose.

In the process of *creative evolution*, through a sequence of changes, a climax is reached; that is, when a certain form is attained, the cycle is completed. Its inherent function is fulfilled. Such a cycle cannot be easily extended, if at all. Thus, when the human embryo has attained the various cycles through which it has passed to reach the present one, it is completed; nothing can be added to the human form unless the pattern of that cycle has been altered, which alteration would require a long period of time. If, through the generations in the

future, mutations occur which will alter the anatomic or physical nature of man, then the embryo will pass through what man *is now* to reach its ultimate end.

Arms and legs, for example, are included in the completion of the embryonic human cycle; they cannot be replaced by human thought when amputated, for that would be a function which is not part of the pattern—it is not inherent in the cycle of consciousness of cells. To bring about a sudden change in the pattern would not be in accordance with its order, its harmony with the whole of the keyboard of Cosmic energy. To look at it another way, the cells are given a specific duty, and if that duty is the creation of one of a particular kind, their duty is performed when that kind is manifested.

Where, however, it is the function of the cells to *rehabilitate* a section of the body as an organ, or tissue—bones, blood, etc.—then, thought directed to the cells can accelerate their natural processes. The mind, then, is *cooperating* with the Cosmic force, the consciousness of the cells; it is not requesting or intending that they go beyond their inherent purpose or function.

Thinking health, or holding in mind a perfect, normal functioning of the body is stimulating to the natural curative and creative purposes of our being. Such thoughts lessen all objective, inhibiting forces. They bring the natural organic substance of the body, its material formation, in accord with the higher vibratory rate of the Vital Life Force. Such thought is like a *mental massage*. It relieves serious tension and mental and nervous energy blockage. As a result, health is improved.

We do not do the curing with our visualization, with our concentrated thought, but rather, I repeat, we stimulate the forces resident within our own being which are fully qualified to do it. Such thoughts are the equivalent of the assistance which one would give a skilled mechanic if one were to remove debris from his path so as to facilitate his work. We have helped the mechanic—yes, but we have added nothing to his mechanical ability and his power of accomplishment. Rather, we have cleared the channel for the trained functions of the mechanic through our efforts. So it is with the use of thought in connection with health. Figuratively, by our thoughts, directed to

the right places under ideal conditions, we are pulling switches, opening doors, and giving emphasis to certain organic processes over others.—X

Dreams and Projections

A frater from England now addresses our Forum. "I had a dream or was it a projection of the astral body? I found myself in the kitchen, yet I knew my body should be in bed. I wondered if I had come downstairs in my sleep. I pinched myself. I seemed quite solid so I decided to go back to bed but, no sooner did I think it, than I awoke in bed. My wife said I was shaking the bed. Was it a projection? Many times in my dreams I know I am dreaming but the astral (psychic) plane seems very solid and the same as on the physical plane and one can think very clearly."

From what the frater has related, it would seem that his experience was that of a projection of consciousness rather than of a dream. It may be asked, By what means do we arrive at such a conclusion? What rules, laws or principles constitute the determining factors between dreams and psychic projections?

Many dreams do parallel, in their general conditions, those of psychic experiences. In dreams, so far as sensations are concerned, both somatic ones, those of the body, and those of the emotions may be very realistic. We can, for example, experience severe sensations of pain, the chill of water, the burn of fire. We can know the paralyzing effect of fear and of intense excitement. We can even realize in dreams spatial displacement as the sensation of falling through space.

The realism of these sensations is due to the recollection of them from actual experiences in the past, of which they have been a part. The ideas of the dream release from memory all sensations associated with them. At some time in your life you have experienced falling from a chair or, as a child, jumping several feet to the ground. Then, again, you may have read or heard an account of the experience of one who has survived a high fall. When you dream of falling, all actual or imagined sensations which you have associated with the idea of falling are incorporated in the dream ex-

perience. There are various psychological explanations as to what causes us to dream of falling or, in other words, what causes the sensations to bring about the idea. Such explanations as variations in blood pressure during sleep have been given as a cause.

The sensations of dreams are so realistic that they can cause the same physiological responses to them as one would have in a waking state. For example, one who experiences great fear in a dream may awake with all of the physical reactions of fear. His mouth will be dry, beads of cold perspiration may appear on his head and his heart may be rapidly palpitating.

Since dreams are not the result of our conscious direction, that is, since we do not will of what they shall consist, they are mostly of *random ideation*, a flow of uncontrolled ideas. These ideas are released from memory by impressions which may originate within the body, as the variations in blood pressure mentioned above, or by external stimuli, such as extreme changes of temperature within the room or the pressure of bedclothes. The ideas, like marbles pouring from different apertures, form haphazard combinations, as they roll about, so to speak, in the consciousness. Certain arrangements may be logical because the ideas will, by association, become properly related as they have been in our objective mind. However, others will have no logical relationship and they will result in the fantastic situations of which most of our dreams consist. During the dream state, the incidents of the dreams may not appear irrational. In the light of reason, when we awake, their inconsistency is most often realized.

Projection may be both *conscious* and *unconscious*. By conscious we mean that we may intentionally project the self, the ego, to a place so that in consciousness we are there. During sleep the psychic self, the inner consciousness, may project to a place or a person without our objective command, that is, without our volition. The unconscious projection then has, obviously, many similar characteristics to a dream. There are differences which, though subtle, constitute the positive means of distinguishing between projection of consciousness and dreams. These we shall now point out.

First, one may project at will, after he has successfully mastered projection. We

cannot, on the other hand, at will enter into a complete dream state. In other words, we can transmit the psychic self, the consciousness of our being, to a place so that in all respects, so far as our realization of the surroundings is concerned, *we are there*. We must realize that projection has naught to do with the movement of the body through space—it is the *you* that is transmitted. You, the conscious being, are only where you realize yourself to be. As one of the ancient Greek philosophers said, where consciousness is, there you are; where consciousness is not, there you are not.

You will admit that circumstances and conditions, impressions and sensations, which you realize, constitute your state of existence. If such awareness is in China, that is, you realize a place in China and your self is definitely associated with it, then it is immaterial where your physical body may be for *you* are in China. After all, without that awareness, that realization, the *you*, the person, does not exist. For analogy, when we look at a body in a coffin, we cannot truthfully say, "There lies John Jones." We must say instead, "There lies *the body* of John Jones." The personality, the consciousness of self, that which *was* John Jones, has departed. So, in projection, the psychic self, the soul-personality, is projected beyond the limits of the physical shell, the so-called body.

Further, in the conscious projection of self, we can usually return *at will* to our immediate environment so that we again experience our physical body in its normal surroundings. This cannot be done in a dream state.

Another distinguishing factor of projection is that the self, the psychic body or soul-personality, may manifest to others. For analogy, if we project ourselves to the scene of our boyhood on a farm, we may be aware of the old red barn, the hayloft; we can smell the fragrance of new-mown hay and we may hear the lowing of distant cattle. In addition, however, another person on the farm may actually become conscious of our presence. He may see us, perhaps at a little distance and then find that, when he approaches where he saw us, we seem to have vanished. If he does not seem to visually perceive us, perhaps he will have the impression of our personality. Such will

be in the nature of a vivid recollection of us. You have known of instances where, for some time, you find it difficult to remove from your thoughts the impression of some personality. We admit that this latter kind of impression may be called *telepathy* as well, but we will consider this point later.

With reference to the above incidents, you may say that they parallel a dream, because in a dream some other personality may be quite aware of our presence as well. In fact, that personality may even carry on a conversation with us. But there is this important difference: in projection we are often given the opportunity of verifying the fact that our presence was manifest to others. In other words, another proof of projection is that the projected self may create or *establish a condition* or register impressions during the projection which may be subsequently substantiated. We may, during projection to the library or the home of a friend, actually remove a book on the shelves of that library which we have never seen objectively. We may notice its title, its design; we may even open it and read a page of its contents, carefully noting the words and their meaning. At a later date, upon visiting this library and realizing that at one time we were there in projection, we can immediately locate the book on the shelf, if it has not been moved, and verify the contents with the experience of the projection.

In such an instance as related above, we have not just a realization of certain impressions but we have come to actualize those realizations. The experience of the projection is related to material conditions. It is not wholly the product of the mind itself. In the motion-picture theatre, the gradations of light reflected from the screen to our eyes cause us to have visual impressions which our consciousness interprets as realities, as objects seen. The self, our psychic body, responds to the ideas which are aroused by the impulses of the light waves coming to us. Actually, we have not really projected the consciousness of self to the screen. Instead, the impulses have reached, through the medium of our eyes, into our minds, acted upon our consciousness and caused us to have certain realizations only. In projection, the consciousness *reaches out*—that which is self is transmitted so that it may alter or affect material substance. The psy-

chic self can in some instances, just as the objective self, change the relationship of objects to each other. Thus it can actualize elements which are in consciousness, or that which it realizes. In projection, we have not a mere reception of impressions coming to the consciousness but, we repeat, a transmitting of the consciousness of self to the point where it is a kinetic force, a power of accomplishment.

Our late Emperor, Dr. H. Spencer Lewis, pointed out, in a monograph of one of the degrees concerning this subject of projection, how, for example, whistling by the projected self in the home of a friend was actually heard not only by the adult for whom it was intended, but that it was sufficiently actualized to awaken a baby in an adjoining room. In other words, there was not merely the thought of whistling in the room, as we would imagine or dream it, but it was effective enough to be realized in the consciousness of another individual as actual whistling. The distant individual experienced it just as definitely as if he had heard the sound through his objective ears. Dreams will not accomplish this phenomenon. Where it appears that dreams have paralleled these conditions, they are *not* dreams but projections of the psychic self.

Projection of thought is often confused with telepathic messages. Again there is a definite distinction between these two phenomena with which we should be familiar. We are told in our Rosicrucian monographs that telepathic messages may reach not only persons for whom they are intended, but others also. In telepathy the recipient may recognize the message as coming from you at one time, but at another time the source of it may not be identified. A telepathic message is often like cutting in on a multi-party telephone line with your message, without the listeners knowing who is speaking on the line or from where.

Telepathic messages, as our Rosicrucian monographs further explain, may often be erroneously interpreted by the individual receiving them as an inner communication that is arising within his own subjective mind or, again, as coming to him from the Cosmic. The individual may have no realization of any personality transmitting to him. Conversely and as an important distinction, the messages of projection are

similar to "writing messages and signing your name to them and personally delivering them to the one for whom they are intended." In projections, the personality is associated with the message or with the functioning of self, that which it may be doing during the projection. Very rarely is the projected self experienced as a vague suggestion.

Success in projection depends on the technique of transmitting. It is necessary that the elements of the circumstances and the scene to which the consciousness is to be projected or the message itself be *quite clear* and that very *strong* emphasis be given to it.—X

Idealism and the Practical World

The question of how to relate ideals which one has accepted as worthy of support and worth while as the basis of one's own philosophy of life to the conditions that exist in the practical world is a problem that has its roots in the basic conflict between idealism and materialism. As long as human society is in conflict or has a difference of opinion between those who subscribe to one or the other extreme, the problem will continue to exist in the minds of all people who attempt to reach a satisfactory adjustment in their own thinking and behavior. Various methods have been used and are used today by those who believe that they have solved their particular problems. One way is to ignore, forsake, or shut oneself off from the material world. To lead a life entirely isolated from the world and its problems may have certain advantages and may not necessarily be an indication of a degree of one's support of his ideals, but it is somewhat like the mythical ostrich who upon hiding his head in the sand believes himself safe from his enemies.

The material world exists as it does today whether we like it or not. If our ideals clash with the majority opinion of the material world, we are not going to solve completely the existing conflict by ignoring that world altogether. Idealism can be supported without compromise within the world in which we find ourselves. If we were not for some reason placed here to face the consequences of the physical world, then we would possibly exist in a world entirely consistent

with our ideals, but it can never be forgotten that materially and physically every human being is still in a formative position. He is learning, he is gaining experience, and the experience that he gains may be dependent upon the problems and possible conflicts that cannot be provided through any other means than the material world.

Man has obligations to his Creator, to his fellow men, and to himself. To ignore any one of these obligations is to become unbalanced and, to a certain extent, a misfit in the scheme into which he is born. Possibly some individuals can find complete satisfaction in considering only their obligation to God. The monastic life may settle the problem to such individuals, but there are few capable of gaining the experience they need under such circumstances. This is due to the fact that part of one's obligation to God is also involved in his obligation to other human beings and to himself. If an individual chooses to stress only his obligation to himself, selfishness is the result. To ignore everything else, even though making self-development the prime purpose of life, is to forget the other two obligations, which would mean leading a comparatively useless life, insofar as others are concerned, or, because of concentration upon self, actually becoming a detriment to other people's living. The same applies to the third possibility. Exclusively devoting oneself to one's fellow men may be very much misunderstood by the very ones whom we seek to serve. The conclusion is obvious—that man does have all three obligations, and unless he attempts to balance his life to include a reasonable awareness of all three possibilities, a part of his experience is being ignored.

Living in the world of practicality one finds that to meet all of one's obligations he must constantly be faced with the necessity of attaining certain material things. Food and shelter are considered instinctive in man's desire to have these necessary material accompaniments to his existence. Extreme idealism, on the other hand, would teach us to have no thought of the source of our food or comfort or even any care for tomorrow; but to so live, while it might serve self, does not take into consideration the other two obligations to God and man. Quite frequently our correspondence departments are faced with this question, usually

made in the form of whether or not an individual can be consistent to his ideals and purposes and at the same time compete in a world where selfishness and greed seem to be the primary motives by which most men live.

There have been many times when individuals who have upheld their ideals rather than to subscribe to methods or activities contrary to their ideals have suffered by so doing. Certain noble sentiments have been built up on behalf of those who have suffered because of their ideals. Some have become martyrs for a cause, but this is the extreme. While there are many examples of people losing out in life, insofar as the possession of material things is concerned, by holding their ideals higher than their desire for personal acquisition of things, there are thousands of other people who have lived moderate lives, upheld their ideals without compromise, and never found themselves in the extreme position of starving or denouncing their idealism. The extreme cases come to our attention more than the ordinary. Few men have sacrificed much for their ideals, but many have stood by their ideals at some inconvenience and difficulty and gained respect by so doing, as well as self-satisfaction.

In the final analysis, the decision between one's ideals and the demands of the material world must be relegated to the role of conscience. The basic character that makes up our individual natures controls our conscience, which is probably only a reflection of the ideals to which we subscribe and the character by which we live. Conscience will direct us, if we will let it, by emphasizing in our own thoughts the difference between values. If an individual places more value on possession of huge sums of money, regardless of how they might be obtained, in contrast to a clear conscience and peace of mind, then his actions will be questionable insofar as his idealism is concerned. On the other hand, if the loss of certain material advantages is secondary to the establishment of peace of mind and self-development, no one subscribing to such idealism will feel that sacrifice has been great in passing by some of the material things that might be theirs at the sacrifice of ideals. Probably the world needs more practical idealism, more individuals willing to subordinate the satisfaction of their senses and the desire for

material gain so that ideals might prevail over a greater part of humanity.—A

Belief and Knowledge

Recently a Neophyte member commented in a report to our Instruction Department: "We learn in the monographs that we must gain knowledge, that is, come to know a thing. If this is true, what is the place of belief in our thinking?"

It is true that absolute knowledge and belief are distinctly different. We can believe certain principles which may ultimately be found to be false. When this process takes place, it is usually the result of knowledge, insofar as we as individuals are capable of perceiving knowledge, having replaced belief. A man might imagine or believe, because of information furnished him through various sources, that there is a lake on the other side of a certain hill. He could live through life with that belief, but if he ever ventured to the top of the hill and looked down the other side and found there was no lake, then knowledge would replace what had previously been an erroneous belief. If it were never necessary for this same man to have any experience with the lake, then it would not matter very much in his own living whether he carried belief or knowledge throughout his whole life's span. In other words, if he did not depend upon the lake for a source of water supply, transportation, or some other use, then whether or not the lake existed would be merely a point of information.

Most things in life which require us to make a decision regarding belief and knowledge are more personal to us than this illustration. The individual who believes in certain ideas which he has accepted as truth is constantly desirous that outside confirmation will confirm his belief so that he can feel fortified and strengthened through knowledge verified in his objective thinking and through the process of his objective sense faculties. This is the basis for such a phrase as "seeing is believing." We know that technically this statement is not always true, but within man's objective mind there is no means of confirming belief other than through these objective channels, and experience has shown that essentially such confirmation is correct. Man's striving for

further confirmation is the reason for the turning of his consciousness upon subjective knowledge so that he might find confirmation through other channels, and thereby the serious thinking individual strives to gain certain proficiency in the use of intuition and insight so that he may draw upon a higher, more reliable source by which to build up his concepts of knowledge and the criteria for truth and fact.

Belief by itself is fundamentally a premise. The premise is accepted as a working basis. Reason and experience have caused us to accept these basic premises or beliefs so that we can organize our own thinking, habits, and activities. If we have repeatedly found in experience a degree of confirmation of our belief—that is, if we have found it to be satisfying to our reason, successful in experience, and to the best of our intuitive ability we confirm it—then it becomes a conviction and as such is a part of the underlying mental viewpoint by which our character and individuality are established. As man is always restless, always seeking, belief in itself, while it serves as a premise, also is a steppingstone which we hope will lead us to knowledge and truth.

An applicant for membership in the Rosicrucian Order, and in many other fraternal organizations, is asked to express a belief in a Supreme Being. This is sometimes questioned by individuals who wish to appear to be agnostic, but to the average individual it is not an unusual request. We all consciously or unconsciously realize that by accepting a belief in the existence of a Supreme Being or First Cause we take the first step toward the eventual attainment of perfect and complete knowledge. The acknowledgment is an indication that we will accept the idea that there are things or there is something greater than self. It need not be a final conclusion—we need not tie ourselves down to a description as to the appearance, the function, or activity of this Supreme Being. It is, instead, an elementary principle upon which we stand so that we can reach out into the complexities of being with the awareness that our consciousness is not a localized unit exclusively within ourselves. The awareness that consciousness can grow from infancy to the adult state causes us to conclude that the adult consciousness can grow in its aware-

ness of even greater things which our senses and objective reasoning do not interpret for us.

Belief, however, must be recognized as a premise and as a temporary structure. It may be necessary to establish beliefs that may last a lifetime, but even this does not mean that we may not still grow in knowledge and understanding. Even most religions, while depending a great deal upon belief, admit it is not enough. In highly complex organized religious bodies, belief is rapidly supported and re-enforced by church membership and the participating in organized religious procedures. This is done with the awareness that man can easily lose his beliefs unless one of two things takes place: first, the belief being converted to knowledge; or, second, enough activity being directed around the belief to keep the individual from wondering whether there is a difference between belief and knowledge. It is obvious that after one religious system has stated its beliefs and precepts and caused the individual to accept them, it has no further knowledge to grant or to give. In other words, this belief cannot be turned into knowledge, and, therefore, must be upheld by some other activity to take the mind of the inquiring person away from the possibility of the belief's being in error.

The true philosophical or mystical approach to this problem is that of being constantly aware that man's consciousness is changing, that beliefs cannot be permanent but must serve as steps toward knowledge. Belief can create a proper attitude, a respectful consideration of additional facts; and it can help lead toward its conversion into truth. Mysticism teaches that knowledge of man and God is found within oneself. In contrast to belief, the knowledge of the mystic is the knowledge of experience. He may not be able to describe it or define at what point belief leaves off and knowledge begins, but he realizes that through his own relationship to God knowledge becomes a more permanent thing within his thinking. Most religions and some philosophies try to add to or uphold only that belief which has already been accepted and established. Mysticism leads man to an awareness of God or to absolute truth in contrast to belief.—A

Language and Telepathy

A member has asked, "When an idea in a telepathic communication enters the mind, does it take the form of speech or intuitive knowledge?" This question might well be asked in another form, "Is language essential in telepathy?"

Telepathy may be defined in its simplest form as transference of thought. This means that thoughts in the mind of one individual are caused to become a part of the conscious awareness of another individual. Thoughts, however, are usually not a mere collection of words, but are considered together in related groups to which we usually refer as an idea or concept. The term *concept* is the best to consider in regard to telepathy. A concept is usually defined as being a complete statement or a complete idea. It may even be stated that it is a group of ideas closely related together. If we refer to the basic concept of science, for example, we are referring to its general activities and purposes. A concept is therefore a broad statement or coverage of a group of thoughts or ideas.

The essential function of telepathy is the transference of a concept from one mind to another. Oddly enough, this same definition can be applied to language. Language is used to transfer a concept from mind to mind. We are naturally more familiar with the language process than the telepathic. We constantly use language for the purpose of the transference of concepts. It is through the use of language that we have established oral and visual symbols that represent, in various combinations, the concepts that we wish to convey. A sentence, for example, is a group of words put together in such a way that another person knowing the language used by the originator of the concept can also understand it.

Language is therefore an artificial, man-made medium for the transference of ideas. The use of language is such an unconscious process to us that we fail to think of it as a tool by which we convey our thoughts, but rather think of it as a natural thing, just as if it were some law of nature. Actually, language is very artificial. When two people come together who do not speak the same language, its artificiality is immediately apparent because we have an example

of two human beings of equal intelligence, of possibly equal age and experience, unable to transfer to each other their thoughts or concepts merely because the tools with which they work are different. If we would constantly think of language as a set of tools made up of words which might well be the individual tools, we would be more aware of its man-made source and function.

When we are concerned with telepathic communication, we are really more concerned with concepts than with language. A person who receives anything telepathically is primarily concerned with receiving the concept. The transference of thoughts through our subjective channels is a mystery to most people, but with an understanding of Rosicrucian philosophy it becomes less of a mystery because it is merely a process by which all life is related to all other manifestations of life. The central life force or soul force, if this term is preferred, is the intermediary between all live things and has within itself the potentialities of consciousness and being.

With these potentialities, it is capable of transmitting from one point in the physical sphere to another the things that can be conveyed to it. Through the functioning of our subjective faculties all vital processes of the body are maintained, and, at the same time, all connections or relationship with other parts of this same force are maintained.

When a person is conscious of a telepathic communication, he is usually conscious of it in terms of his own experience and thinking. Some people think exclusively in terms of words. This has led some psychiatrists to define thinking as merely a process of talking to oneself. If all thoughts are in terms of words, then anything that we receive from the outside, whether it be by language, illustration, or telepathically, must be involuntarily translated into words by the process of consciousness within ourselves. This means that through habit we automatically translate impressions into the category or form that we normally consider such impressions.

Many people are sensitive to other forms of stimulations. Some people are naturally more capable of visualizing than others. This is said to be particularly true of artists. They are conscious of pictures, all their concepts usually taking the form of images. While they may not be able to clearly ex-

plain how to conceive ideas and concepts in terms of visual impressions, they nevertheless picture to themselves almost every part of knowledge and experience which they encounter. To such a person a telepathic communication would manifest itself into a picture.

Some people are more conscious of auditory impressions than they are of visual impressions, and sound makes a more profound impression upon consciousness than any other form of perception. Regardless of what may be the habit system of our thinking, the important thing in relation to telepathy is the transference of the concept, and if a person sends an idea which is not rooted in a definite outside physical source, that concept may be of a telepathic origin. It makes no difference whether the concept is conceived in words, pictures, sound, or any other form; the concept is the important factor and it is *transmitted* in a way that we cannot completely understand and explain, but it is *translated* in a way that conforms to our patterns of thinking and to our habit of the formation of ideas.—A

Psychic Indifference

A soror in Texas rises to address our Forum. She says, "The matter of how, or perhaps why, certain individuals are chosen for psychic enlightenment seems puzzling. For example, a man, who was seemingly a disbeliever in matters religious or mystic, in his youth was compelled, against his natural inclinations, to see a hazy figure which moved before him, leading him some distance to the home of a psychic, who told him this was his father urging him not to give up, but continue his education for he was to become a great educator. This man told his sister that this led him to be the great man that he was. However, he tried to resist such psychic influences; at the same time, he yielded to them.

"The mother of this man was interested in occult studies and his sister is unusual. She knew all the major happenings of the past war before they occurred. She composed music before she ever studied harmony and the science of composition. She is amazing in her mental powers without ever seeking to develop them. Is the psychic ability of such persons inherited?

"Then the matter of great creative artists who possess the very secrets of the universe and seem enlightened by the masters, while they live in ignorance of mystical laws and sometimes in moral degradation—did they contact the masters by their passion for their art, whatever it might be?"

This resolves itself down to the question, What is psychic power and enlightenment? Also, how is such attained? Psychic power is the ability of the individual to draw through his being an effusion of Cosmic forces. The soul essence within each of us, which enters our being with the Vital Life Force of each breath, is part of the *universal consciousness*. In other words, it is of the consciousness of the Cosmic. Each cell of our being is imbued with the efficacy and intelligence of this Cosmic essence in proportion to its needs. There is, as well, a reservoir of such power in the normal person. It can be consciously, and many times unconsciously, used to accomplish certain ends, as we are told in our Rosicrucian teachings. It can be extended to constitute a projection of our psychic body or self so that our personality may be manifest at a distance from our physical body. Psychic powers may also be used to stimulate our reasoning and to confer certain noetic qualities upon our minds, such as *illumination* or profound understanding.

There are glands, as the psychic centers, which function as governors in directing the flow of this Cosmic force in our being. We take this power, this energy and the intelligence resident within it, into our beings by means of the air we breathe. We also receive it through these psychic centers which are attuned to the various higher octaves of the Cosmic. By stimulating certain of these centers, we quicken our psychic powers and our psychic consciousness. How this is accomplished is part of the instruction in our Rosicrucian teachings. It is the ideal that every Rosicrucian shall so develop that he may come to know how to make himself a channel for greater psychic power than he normally possesses or can direct.

With some individuals a hyperaesthesia or supersensitivity to the psychic forces is a natural function. They find it not at all difficult to become in harmony with the Cosmic force so as to increase the stream of it through their own beings. The psychic centers and the sympathetic nervous system

are particularly responsive to the range of ultra-high vibrations of the Cosmic. Conversely, a person who is coarse in his nature—who is very sensual, or through environment and heredity is responsive only to the *lower octaves* of vibration which he perceives through his objective senses—finds it extremely difficult to realize his own psychic self and the powers resident within him. The higher and finer impulses have no means of producing responses within his consciousness. In other words, the threshold of his consciousness is at such a level that it cannot respond to the finer impulses. Such a person cannot understand any reference to psychic experiences. To him they are fantasies because he personally has never had even vague immanent impressions.

A person who comes from a family of musicians, of artists, of philosophers or aesthetic persons who have cultivated and evolved their soul-personalities, will most frequently be responsive to the higher vibratory psychic impressions. Such individuals have a highly developed sensitivity to their inner self. This does not mean, however, that such individuals will necessarily be esoteric students or mystics. Perchance they have never studied these principles and laws; such studies may even have been kept from them. As a consequence, when they do experience these impressions, either in a visual or auditory form or as an illumination, they are likely to interpret them in a religious sense. It is most unfortunate to find a person of a naturally evolved soul-personality trying to explain the phenomenon of his being in terms of restricted, antedated religious dogma wholly inadequate for the purpose.

Sometimes the *natural psychic*, if he has no knowledge of psychology and real mystical principles, becomes fearful of his inner experiences. Through ignorance, he fears what is a natural function. This reaction is similar to the effects which ignorance has had on other aspects of human nature and the mysteries of life. Primitive men feared birth, puberty, death, disease, and the natural phenomena of the heavens and earth. As a result, they were slow in learning the basic laws underlying these phenomena.

Since some of these natural psychics are reared in orthodox religious families, they dare not mention their psychic experiences.

They would be considered "in league with Satan." As a result, they do their utmost to suppress these divine qualities. Secretly they may admit, and often do, that they are guided or inspired in their writing, designing, or other creative work by what they may term *flashes of revelation* which they cannot explain. They may relate that, by accident, they have learned how to draw upon a vast energy so as to achieve what others may think of as miracles. Half afraid, they secretly indulge their faculties, while, at the same time, they publicly disdain any knowledge or belief in the psychic.

Such persons display what we call *psychic indifference*. Eventually, they cause the channels, through which this power has so freely flowed, to atrophy. They lose their sensitivity to their own inner self and the Cosmic. They find that inspiration becomes less frequent in their creative activities. The individual, who possesses this high degree of natural sensitivity and *cultivates* it in accordance with an intelligent understanding of the natural laws involved, becomes a true *master*. For analogy, some men must drill for water; others have a spring on their property. Unfortunately, some of those who have a spring allow the water to dissipate itself or the source to become diverted so that it disappears.—X

WHY WAR?

(Continued from Page 123)

things which he includes with self. What are these *goods*, how are they made to conform to one's immanent feelings? A moral code which arouses a *personal response* will be supported without the need of any theological whip such as the fear of punishment in an afterlife.

The code, however, must be as simple and as fundamental as our basic human inclinations, that is, the conscience level of the primitive human. As the individual evolves in consciousness of his own indwelling nature, he will add more and *personal* restrictions to his basic behavior, just as one adds to his vocabulary, the more he reads.

The developing of this personal moral code, the emphasizing of its universality, the acknowledging that it was not dictated by a god or through any prophet and that all men are bound to it by the laws of their nature, rather than theological doctrine, will

cause a great sympathetic understanding between men of all races and religions. Certainly a *basic human good* would be the same for all men. No men could find in themselves moral justification for opposing it. No longer could men comfort themselves in war by their absurd refuge of saying, "God is on our side."

In our times, it would almost seem that *education*, especially in the sciences, has become one of the principal agencies of war. Our conflicts today are mainly a competing of technological skill in seeking the destruction of an enemy. The misapplication of education, of which such is an example, does not make it a vice. Education, generally, consists of the organized acquisition of knowledge. In other words, knowledge is the end of education. Knowledge, like wealth, is power of achievement. It is not intrinsically evil. It is the manner and purpose to which the acquired power is put that determines its effect on humanity. Most certainly, during the nineteenth and twentieth centuries, we have had remarkable examples of the beneficial effects of increasing education.

Again we see that it is the moral discipline, the realization of a basic good, that the individual has, which causes him to use the results of his education properly. A stabilized *social conscience*, one free from the irrational interpretations of some of the religious sects, would assure the *new knowledge* disclosed by education as having a real moral certainty.

It is hardly necessary to point out that unrestricted education, that which is not controlled by Church or any minority group, can be a vital factor in bringing about peace. Knowledge tears aside the veil of ignorance. It exposes superstition, upon which suspicion fastens, to the light of reason. Whereas ignorance closes the mind and cloaks man in darkness and fear, education, *if liberal*, opens the mind, reveals the road ahead, and instills personal courage. The convictions arising from knowledge, if they have a moral foundation, are such as make for true individuality. The will is made strong and the individual is able to call upon all the powers of his being, to realize his ideals. The educated individual, who has a proper moral foundation, knows no dependence except upon his own Cosmic nature. The knowledge that comes from education

causes the individual to want to cooperate with his fellows. The efficacy of such *unity* is self-evident to him. It is, therefore, necessary to cultivate world education, but to do so in the fertile ground of social morality. When this is done, a great step will have been taken toward the prevention of war.

In the social and political realms, there is a great need for reconstruction before the germs of war can be lessened. Our society today is top-heavy with traditions, many of which are not only obsolete but are a menace to society's future. The most obvious to any thoughtful person is *nationalism*. The banding together of a geographical group of people and the restricting of certain resources and lands to their mutual welfare and often to the detriment of world society, inculcates mass hatred. The pressure of states upon each other in an ever contracting world causes these national boundaries to irk peoples and eventually to provoke war. These words are not to be taken as any endorsement of a broad socialism or its extreme, communistic leveling of human individuality. Initiative and the right to earn and control properties can still exist in a *one world* as they do in a *multi-world*. Look about you in a spirit free from any chauvinistic loyalty and observe what would be the advantages if your nation were to have political and economic unity with certain other powers, perhaps those adjoining your country. The intelligent and observant American and Canadian can realize the many mutual advantages that would accrue to both countries from the abolition of the boundary line separating the two nations. It is only those who are blinded by an inexorable tradition or who seek personal gain because of nationalism that oppose the unity of such states.

We must be realistic and realize that a congregation of states or united nations, where each seeks to retain all of its obsolete qualities of nationalism and at the same time make feeble concessions to a one-world power, must be ineffectual.

The end of war lies not in technological developments which may awe or intimidate a people; it lies in the intelligent adjustment of human nature to its complex world relations.

Fraternally,
RALPH M. LEWIS, Imperator.

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No. I

THE ONE

One central point of Light
Spreads in luminous waves,
Penetrates all space,
Making the worlds bright
Before it curves upon itself,
And returns to its Source.

One Mind, one Consciousness
Moves in the heart of every atom
Rhythmically, throughout the universe.

One Law, one Life,
One throbbing heart of Love
Binds each separate part
Into one Harmony—
One sweet Chord sounding
To endless Time. . . .

—Nellie Reed Ludington, F. R. C.

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Greetings!



THE SPIRIT OF SACRIFICE

Dear Fratres and Sorores:

Is the spirit of personal sacrifice dormant? In our present highly industrialized and competitive world, we are inclined to think of self-sacrifice as a more or less outmoded classical virtue. We are aware of individual instances of sacrifice of one's life or comforts in the interests of a cause or for another. Most of the times, however, these seem to be devoid of a higher impersonal humanitarian impulse. One man will sacrifice self for members of his family. Other men, under the stimulus of war or similar mass pressure, will give of their whole beings. Although the consequences of such acts, insofar as their effects on the individual are concerned, constitute a personal deprivation, nevertheless they lack the idealism with which we are accustomed to associate the spirit of sacrifice. They are rooted either in the instincts of self-preservation or, as in war, are frequently the result of the hypnotic influence of collective action.

Many professions and crafts were evolved from the noble idealism of furthering humanity, even at the expense of the individual who so served it. The individual found satisfaction in his act of sacrifice, not in gratifying an overwhelming emotional impulse. His act, as a service or deed, was his contribution to a well-conceived objective. It represented what he believed to be a spiritually motivated ideal. The healing profession, throughout history, was such an institution of sacrifice. In almost all civilizations the healer or physician who sought to exploit his profession at the expense of the ill was despised. The physician was expected to receive compensation sufficient for a reasonable personal security and comfort. He was not, however, expected to use his art as a means for pyramiding a personal fortune.

There was no thought of injustice in the fact that a physician was not to have a goal of personal wealth. From the ethical point of view, the fact that a physician was not

expected to acquire great wealth from his services constituted his *sacrifice*. His motive was thought to transcend that of the merchant or usual craftsman. In recent years, especially in the United States of America, many of these humanitarian professions have been corrupted because of the ease in which their practitioners can acquire personal wealth. The individual has come to give less and less to the ideal of his profession. He is reluctant to make a sacrifice of time or convenience where he believes the compensation would be inadequate.

This tendency has crept not only into the healing profession but into the arts as well. Fewer sculptors and artists today will execute work wherein their reward must be in part a cultural contribution to society. They prostitute their talents for the sake of monetary reward. It is logical to feel that a laborer is worthy of his hire. If, however, all service is to be estimated in terms of exchange for effort expended, then most certainly the spirit of sacrifice has been adumbrated by mercenary motives. The greatest advances which have been made by mankind were inspired by sacrifice to an idealism. The outstanding musical compositions, paintings, sculpture, and literature, as well as scientific discoveries, have been done with the love of creating and a love of mankind.

Though the spirit of sacrifice at the moment is at a low ebb due to the cyclic wave of materialism, it is not completely submerged. There is no better example of the truly humanitarian spirit of sacrifice than in the *nursing and teaching professions*. In neither of these professions is there any opportunity for the accumulation of great wealth. The fact that, in America and many other countries, the persons in these professions often receive less than unskilled labor is indicative of their sacrifice to a cause.

What inducement other than the furthering of an inherent love of service for human-

ity could cause a young girl to devote three years to rigorous study and menial labor to eventually emerge as a registered nurse? Even with a degree in her possession, she cannot hope to obtain more than an absurdly low daily compensation. No matter how many years she practices, she is limited to the same scale with the increasing deductions for taxes, insurance, and the numerous assessments levied upon her. By remaining a nurse, she cannot build an institution that will increase her professional income nor can she expect greater remuneration on the basis of increased experience.

Even when the nurse is exposed to the most contagious diseases, her fee is usually only about a dollar a day more than her standard salary. Imagine exposing yourself hourly to the most virulent contagious diseases for an additional dollar a day! The nurse, however, knows all this from the day she receives her certificate to practice, from the State Board, whose very exacting examination she has had to pass. However, she displays no irritation toward her patients nor any impatience with her future because of this fact.

If nurses were to arrogate to themselves what their services are truly worth, the health of many nations would be in jeopardy. The suffering of millions of persons would be intensified because they would not be able to pay what the services are really worth. Notwithstanding this sacrifice by these girls and women, they are subject to economic abuse by most of the health institutions and the medical fraternity which they serve. The physician commonly adjusts his fees to the capacity of the patient to pay, but frequently, as a member of a hospital staff, he will express his opposition to the increase of a nurse's salary. Public and private health institutions raise their fees in accordance with their level of costs and pass them on to the "consumer," patient, or taxpayer. At the same time they vigorously oppose an increase in the scale of nurses' fees and have, in the past, militantly sought to obstruct a reduction in the hours of service.

In America, the medical profession has sought to protect its economic welfare from the inroads of socialized medicine by organizing health insurance associations. The premiums of these insurance associations are

adjusted to the rise in the scale of physicians' fees and hospital costs. The insurance does not allow the nurse an increase in her fees. Why not increase the nurse's fees by letting her participate in the economic security provided by the health insurance? The premium which the patient would have to pay would be only slightly increased to cover such added compensation to the nurse. Even with such a plan in effect, the nurse would still be leading among the professions in the *spirit of sacrifice*.

Why make the nurse carry the whole burden of the "traditional humanitarian spirit" of the healing profession? It will be a sad era for humanity when the spirit manifested by these young women who now enter this profession is broken by the continuation of the present economic imposition upon them.

Fraternally,

RALPH M. LEWIS,

Imperator

Growth toward Truth

There recently appeared in *The Rosicrucian Forum* a short article entitled "Criticism and Faultfinding." In those comments a distinction was made between criticism for destructive purposes and constructive criticism. In the form of suggestions, a member who is a teacher recently wrote the following:

"Since I am a teacher, I am perhaps the more appreciative of the excellent job you have done on your monographs. They are nearly always grammatically correct, clear, and easily understood. I feel that I am not sufficiently versed in the matter as yet to suggest any means of improving your services. I can imagine that with some people, some of your teachings may arouse objections, misunderstanding, confusion, etc; however, wherever your teachings conflict with anything I may have previously believed, I withhold judgment in the expectation that my concept may be caused by lack of sufficient information. I am willing to learn and can only compliment your monographs. I have no adverse criticism to offer."

We are of course always pleased to know when a member finds the Rosicrucian teachings to the benefit of the individual, and we are also glad to know when the member

finds that the teachings have been presented in a form that appeals to him. It is our purpose at all times to present the teachings in a way that they will assist the member in grasping the truths presented, and we must always be aware that the member is seeking to grow in knowledge and experience.

Experience is something that must come as the result of the individual effort of the member. Knowledge comes through the comprehension of the principles being presented. Broad-mindedness in considering all points of view, even though they may be in contrast to all previous concepts, is a means of opening our minds to greater truths. We must always be aware of the fact that ultimate truth is probably beyond the comprehension of the human being. Consequently, we must advance step by step by ever realizing that many of our former conclusions and ideas may be false, and that most of them will have to be modified and changed if we are ever to attain absolute and complete truth. It is therefore to our benefit to have the point of view that we will analyze and apply principles which seem logical to our thinking, and be willing to put aside for future consideration those principles which do not seem to produce an immediate response. This is one of the means of growth, and we must all grow mentally, physically, and psychically if we are to advance as we hope.—A

Peace and Plenty

Many readers of *The Rosicrucian Forum* may have the opinion that the majority of questions regarding personal problems that come to the Forum and to our Instruction Department are from individuals who have not succeeded in life, from the material standard of success. In other words, we all have a tendency to relate a personal problem with a lack of material things. To reduce this concept to its lowest terms, we all know that many modern human problems are related to health, love, and money. Actually, there are problems that exist in the world that are not necessarily isolated to these three factors—material possessions, food, and personal relationships.

It is almost inconceivable for an individual who is having financial and personal prob-

lems to visualize the problems of anyone who has in quantity what he at the moment lacks. In other words, the average poor man thinks the millionaire has no problems; whereas, if the situation could be reversed, each would find that the other had equal problems.

Recently the following problem was presented in our correspondence: A member indicated that through considerable work and effort he had achieved most of the things that most people want in life. While not wealthy he was financially secure. He had a home and family, a responsible position, and many of the things which everyone wants. Yet, he asked how, in spite of all these things, it seemed that peace of mind, contentment, and satisfaction in life were eluding him—that those things which should in the ordinary sense of the word seem to be synonymous with what he had obtained were actually not a part of his experience.

The problem of this individual is a very complex one, and its complexity is one of the things that probably is holding the individual back from the attainment of the peace of mind which he seeks. To fully appreciate such an individual's position we must analyze just what has taken place. This person, during a period of years, has had the experience of being faced with hard work, many problems, disappointments, and at one time a breakdown in health, and the resulting physical pain which accompanied ill-health. All these things had been a part of the experience through which this individual passed in order to gain a degree of security, the lack of which in the past had been a constant menace to his future. To have gone through such a period, and, in the end, from the standpoint of worldly judgment, to have attained the physical attributes of that security for which he and any intelligent human being naturally would wish, had gradually caused this person to involuntarily concentrate more intensely than he realized upon what he was doing and the ultimate aim which he wished to attain. His individual success, materially speaking, was the result of having mentally created what he wanted and brought that mental creation into actual existence by systematic application and hard work.

The mistake in this process, and possibly the mistake that is sometimes made by

younger people, was that he had lost sight of the fact that contentment and peace of mind are not identical with material security. The reason this individual, or any individual, has not attained peace of mind is that he has become completely out-of-balance. Such a person is like an athlete running a race. During the race all attention and effort is directed toward the process of running at the high rate of speed which will make him the victor. All this requires physical exertion and mental concentration, and when the person is brought to a sudden stop there is an actual physical sensation of something being wrong, of being temporarily out-of-balance. One has to re-adjust his thinking and physical exertion to the changing situation. The individual with the material accomplishments and achievements is like the runner. He has not caught up with himself mentally, spiritually, and psychically. Physical achievements have gone way ahead due to primary concentration upon the attainment of physical things. Therefore, it will take time, thought, concentration, and meditation to lead to the ideal balance between one's ideals and material ambitions, and between one's psychic self and his life of sensual satisfaction.

To be perfectly truthful, few people ever attain this ideal balance in their lifetimes; and those who do have accomplished one of the most worth-while achievements in life. Perfect balance and harmony within one's mind and body, between body and mind, and between self and environment are conditions that contribute to peace of mind. There is no simple key or formula that will make this achievement possible. It is a condition that has to develop within our own thinking and our attitudes. The basic philosophy of the Rosicrucian teachings contributes to this end, but the point of view, the outlook, and the development within self is the responsibility of the individual. Patience is also needed, because, figuratively speaking, an individual in such circumstances has to permit his mental and psychic self to catch up with his physical attainments.—A

Cultivating Personality

A soror of New York City rises to address our Forum. She says, "I have been giving considerable thought to the means by which

old thoughts are negated and new thoughts planted in our subconscious mind, so that certain ideas, acts and words will evolve in a prescribed manner. If, however, I am subject to the misconceptions, delusions, habits, and beliefs that are operative in our everyday lives, how can I hope to remove such old ideas and plant new and more worthy ones in my subjective mind? How can I penetrate the wall of habit and be reasonably certain that absolute truth is planted in my subjective mind and that my future thoughts, acts, and words will evolve from this absolute truth?"

This concerns the problem of evolving or cultivating the personality. The personality is the self, the ego. It is the expression of self as influenced and modified by the objective faculties and environmental factors. In other words, the personality is an integration of subjective impulses, the instincts and the inherent categories of our organized being on the one hand, and our objective experiences, reasoning, and actions on the other. Still another way of defining personality is to call it *self in action*. Certainly our personality is not just what we feel or think, but, as well, the way in which we respond to our thoughts.

From the viewpoint of Rosicrucian metaphysics, the self or personality is our response to the soul, the divine element of our nature. The more responsive our consciousness to the divine urges within our being, the more we try to conform to our interpretation of this spiritual nature. For analogy, if the soul essence is likened to white light, then the more our consciousness approaches the nature of white, the more fully it reflects the purity of the soul essence. The coarser and cruder the objective consciousness of man, then, by analogy, the darker it is. As a result, it absorbs some of the soul essence, causing the personality to fall short of the perfection of the soul essence.

To cultivate the personality requires not just the desire to be sympathetic to the spiritual impulses of one's being. It is also necessary to rationalize such impressions, to have them compose precepts of living, words and actions by which we can live. The personality must be cultivated as one would cultivate a soil. Good seeds, as psychic urges and drives, are not sufficient. They must be planted in the soil of intelligent thoughts

and nurtured into actions which will express the self.

Morality in the abstract sense is the inclination to further whatever is conceived as the *good*. The moral impulse is the desire to do the best we can. This is not limited to what we conceive as best for our physical welfare but includes a satisfying of the psychic and spiritual elements of our nature as well. As a result, we thus are forced by these subjective inclinations to evaluate our experiences in relevant terms and actions.

Who has not felt, even momentarily, the impulse to perform some deed that will express an innate love for mankind? Having such a charitable and noble impulse, how shall it be construed? In what thoughts shall it be framed? Here is where objective experience molds the good in the terms of what society may hold to be proper. From our experiences we have come to realize that certain conduct or behavior is beneficial to our fellows and that some other is not. We know, for example, that persons should not unjustly be deprived of their livelihood or their property. We know that men should have the right, within certain bounds for their mutual benefit, to act and think as they believe best. Therefore, anything which we do that furthers such conduct is a *good*, which is recognized by society. We, in turn, find gratification of our moral and spiritual impulses when we perform such a good.

Once having arrived at conduct which we sincerely believe to be morally proper, we can relate it to our spiritual inclinations. Each time we are motivated to express the exalted aspect of self, the inner consciousness should be made to conform to our accepted standards. The personality is made to reflect the subjective impulses by always fashioning them into what it conceives as their word-and-action images.

Of course, if the standard of morals prescribed by society or religion does not bring us an *inner satisfaction*, that is, gratify our spiritual nature, then our personalities are not being cultivated. The good of a society of thousands of years ago would today perhaps be outlawed in many respects as immoral or improper. If, however, it represented at the time the full extent of the mind's interpretation, that is, the ability of the individual to express his moral dictates in objective form, then it would be a true

good to him. Standards, in terms of human conduct, are intellectual products. They may be faulty or, by change of circumstances, become inadequate. They are never wrong, however, if they idealize the inner impulse of the individual, if they cause him to transcend and improve his outer nature.

Each man must for himself determine what he believes to be those human relationships which express his spiritual inclinations. He must suggest to himself courses of action and endeavor to form habits which will make his personality consistent with what he feels within, believes and knows. Once making such a decision and willing ourselves to live in accordance with it, the terms and habits we associate with it become subjective principles. In other words, we eventually find ourselves always acting in a way that is wholly consistent with the higher aspect of our beings. Each time the spiritual impulse is experienced, the habitual term or action, which has become associated with it in the subjective mind, rises to the fore. We find ourselves speaking or acting in a way which is, objectively, the archetype of those higher sentiments.

As time passes, through education and consequent learning the objective nature of the good transcends our earlier standards. In other words, our concepts evolve. We find that, to derive the same satisfaction from righteousness and well-being, the good, in which we must participate, has become more inclusive. Our thoughts and actions are less elementary.—X

Can We Overbreathe?

A soror from Kansas asks our Forum: "Can we overbreathe? Is it dangerous to recommend deep breathing in connection with our Rosicrucian principles for health and mystical exercises? Could we have made a mistake in explaining the advantages of breathing deeply?"

The apparent alarm of the soror was caused by a new "scientific" discovery recently announced in her daily newspaper. The article was, of course, also released on the press wires for general publication in dozens of other newspapers throughout North America at least. The article in part reads:

"Are you one of the many people who breathe themselves sick? . . . Doctors call

over-breathing hyperventilation. Most people are not aware of it and even some physicians say they never heard of hyperventilation.

"Some people take deep gasps of air, and then suffer. The gasp with no reason to justify it causes a sensation of smothering. Often people gasp when they are sleeping or just waking. It is an explosive gasp, and often is an expression of anxiety or tension. A second kind of over-breathing is a deep breath or sigh, taken to relieve emotional tensions, which may occur in cycles during day or night. Many attacks come when a person is resting or doing jobs requiring little mental or physical effort," the physician says.

"In a tense or unhappy situation, some people reach for a cigaret or a chocolate. Others sigh or gasp, some yawn or sniff, or indulge in other over-breathing habits. . . . Too much air and too much loss of carbon dioxide from the body were found mainly responsible for giddiness, numbness, tingling, fainting, and other trouble."

In the first place, why do we breathe? To take air into the cavities which are called the lungs? Yes, but why the air? Aside from the purely chemical properties of air, it is imbued with the positive element of *nous*. This positive element is not chemical but an energy of exceedingly high vibratory rate and with magneticlike properties. This positive vibratory energy is necessary to revitalize blood cells which have become devitalized in the nourishing of the body.

As we know, the blood cells in their natural condition are spherical in shape. They are, in fact, in addition to their physical substance, a *magnetic sphere*, their outer surface being of a negative charge or polarity. This negative polarity is provided by the food which we eat. The positive charge, which is the nucleus or center of the cell, is produced by the element of *nous* taken into our bodies with each breath. After the blood leaves the lungs, it carries this positive creative energy to all parts of the body, renewing its strength. The blood cells are then devitalized and are brought back to the lungs to be recharged.

The lungs, for analogy, are like sponges with numerous little recesses or cells which retain the air. These cells are technically known as *alveoli*, meaning air cells. There

are chambers in the lungs known as *atria*, which contain these air cells, the latter being filled with the positive polarity of *nous*, the magneticlike cosmic energy. There are other chambers through which the devitalized blood is pumped by the heart. Between these chambers, those through which the blood is pumped and the ones which contain the positively charged air cells, is a thin *membrane partition*. As the negative devitalized blood cells pass through the empty chambers, they attract to themselves, as does the pole of a magnet, the opposite polarity. The positive polarity of *nous* is drawn from the air cells through the membrane wall to enter the blood cells. These blood cells become magnetized spheres of creative force. Then, once again, they continue their journey to radiate and deposit this positive energy wherever needed.

This process of attracting a polarity or energy through a separating membrane or porous wall is called *osmosis*. Science has never been definitely certain just how the cells were charged or what property other than oxygen actually passed through the membrane to energize the blood cells when in the lungs. The Rosicrucians have known that this property is not chemical like oxygen but is the positive polarity of *nous*. Most certainly, oxygen is not magnetic in its nature. *Nous*, of course, cannot be analyzed by chemical methods and thus defies detection by the usual methods of analysis.

Our usual breathing, unless we have cultivated the habit of deep breathing, is quite shallow. The lower chambers of the lungs retain the stale air which forms a gas. In fact, it is this very gas or *carbon dioxide* which stimulates the medulla oblongata, the nerve center of the respiratory system, and brings about the stimulation which contracts the muscles, causing the lungs to expel the air and forcing us to breathe involuntarily. An excess of this gas or stale air causes a toxic or poisonous condition to occur. As a result, we feel tired; we have headaches; we find it difficult to think as well, and are subject to other related ailments. We know what it means to be confined in a small room where the doors and windows are tightly closed. If several persons are crowded into such a room, the air becomes foul and we become dizzy from the impure air. Our blood cells lose their creative magnetic qual-

ity and our whole organism begins to suffer in consequence.

Deep breathing fills the lower chambers with nous and expels the excess carbon dioxide. Whenever we exercise, like walking rapidly or lifting heavy objects, we automatically breathe deeper. The heart is forced to work faster to pump blood through the lungs. The exercise has more quickly spent the energy which we have. The blood becomes devitalized more rapidly. Because of such demands, our respiratory system and the heart are stimulated to quicker action, deeper and faster breathing to replenish nous and the resultant energy in each of the blood cells.

You *cannot* overcharge yourself with the positive polarity of nous in such a way as to be harmful. The excess energy created by deep breathing is dissipated through the radial nerves, the thumb and first two fingers of each hand, and through our *auras*. It is this fact of excess energy that is one of the principles in our Rosicrucian healing techniques. All we need to do, when slightly nervous or weak, is to take several deep breaths and hold them for a convenient length of time. We will notice the relief which the energy affords. The breathing will not always in itself remedy such conditions, but brings momentary comfort and proves the principle of vitalizing the blood which, in turn, charges the nervous system, helping relieve tension.

Furthermore, each cell has only the capacity for so much positive polarity. The cells are of different kinds in regard to their capacity to attract and to hold the positive polarity of nous. Some are in balance or in harmony when the positive polarity of their nucleus is equal to the negative polarity of their outer shell or material substance. Such cells cannot have a degree of positive polarity greater than their negative opposite. Other cells are designed to have a different ratio of polarity. For example, some cells may have a 60 percent negative polarity and a 40 percent positive. They are in a normal or harmonious state with only 40 percent of a positive charge and cannot be overcharged.

The significant point is that a cell can be *undercharged* but not overcharged. To use the analogy of a container holding a quart of

liquid, we can put less than a quart into the container, but it will *never* hold more than a quart.

How deeply shall we breathe? Normal breathing is not the same for everyone. Large men with big frames and physical bodies require considerably more energy for action than, for example, does a woman or a small man. As a result, the larger person breathes deeper and holds his breath longer. If one finds it difficult to develop the habit of breathing deeply, it is advisable to enter into periodic exercises of deep breathing to cleanse the lungs. Most schools have exercises of breathing for children for this very purpose.

Upon coming into high altitudes, we often feel discomfiture until we unconsciously develop the habit of breathing deeply, which brings more oxygen and *nous* into our lungs.

In connection with the so-called new discovery that the soror has brought to our attention, let it be noted from a reading of the article that the examples given in the account of overbreathing or hyperventilation are of *abnormal breathing*. They are due to nervous disorders and anxieties. The manner of such breathing, gasping, frequently sighing and the like, is an unnatural way to breathe. It is not rhythmic, and the distress that follows is caused principally by the method in which the air is taken into the lungs. There is certainly no comparison to intelligent deep breathing. We place emphasis upon the *intelligent application* of breathing exercises. One who suffers, for example, from a heart ailment obviously should not attempt to hold his breath or to do deep breathing exercises causing exertion. The normal person, in deep breathing, should not hold the breath longer than is comfortable.

One must realize that many of the sensational new "science" discoveries appearing in the daily press are far less important and reliable than they would seem. Most often a few grains of fact and immature results of research are fanned into a stirring account for no other reason than reader appeal so as to build circulation. Rosicrucians must realize that science is the especial interest of the public at the moment. Most people today believe that life and death and a future Utopia depend upon science. The layman has little or no knowledge of the laws and

principles of science and is quite susceptible to the distortions of scientific matters by the press. Newspaper syndicates have set aside a generous amount of lineage for science articles. Their science editor and reporters *must* produce articles for that special obligation. As a result, they literally haunt universities, research organizations, and commercial laboratories for bits of information which they can then pyramid into a sensational news story.

Many times such immature articles embarrass the researchers. They did not intend that their theories and investigation, which are many times still in a hypothetical stage, be expounded as a new discovery or that "science has found" this or that. For example, your daily newspaper throughout a month's time has three to five articles announcing *new clues* for the cure of cancer. If a record were made of such published accounts over a period of six months, you would find as to a large number of these discoveries that one never again hears of the clue or its so-called discoverer. We repeat, such accounts are due to the public's interest in cancer and in science generally. Such stories help to sell the newspaper but, like the item which the soror brought to our attention, they have a tendency to confuse the public mind and often do considerable damage to reputable practices.—X

Repression and Self-Control

A soror now arises and addresses our Forum: "I would very much appreciate our *Rosicrucian Forum's* discussing repression and self-control. How can we make the differentiation, that is, where does self-control leave off and repression take place—or how can one be sure that *repression* isn't mistaken for self-control?"

The main distinction between self-control and repression is that the former embodies the principle of *regulation*. To control a function is to seek to give it direction or purpose and not to cause it to become completely inactive. For analogy, we seek to repress crime in a community but we *control* the flow of vehicular traffic.

The next question which logically follows is, What should we control of our natures and what should we repress? Whatever is common to our physical nature, that is, our

organic being, and our mental selves, should be exercised. This exercise must be intelligently performed. The individual should seek to understand first the nature of his physical self, its various desires and appetites. He must learn what, from the physiological and biological point of view, these desires or functions serve. Such knowledge he may acquire from his physician or the study of appropriate textbooks on the subject.

The individual learns that repression may create subnormality, which results in disorganizing his whole personality and his relation to life. There are some functions which we cannot repress without immediate violent reaction in the form of severe pain or death. We know we cannot repress our respiratory action, that is, stop our breathing, without strangulation ensuing. We know also that we cannot repress completely the desire for food without suffering starvation. However, there are functions necessary to our organic being which can be repressed without experiencing any sudden distress. Nevertheless such repression over a long period of time may cause glandular disturbances which will detrimentally affect one's health, physically and mentally. The fact that no effects of a drastic nature are experienced at once from such repressions, causes many persons to indulge them in the erroneous belief that no harm ensues.

Frankly speaking, *celibacy* is one of these repressions that result in personality-distortions. Often religious misconceptions, which teach that normal sexual relations are immoral, have caused persons to seek complete abstinence from such relations, only to disorganize and warp their lives. Whatever is inherent and normal to man, when exercised in accordance with its purpose or human relations, cannot be conceived as immoral.

The counter-state of repression is *excess*. Any function which causes the individual to image his whole life by it, that is, to set it up as the main objective, constitutes an excess. Such is an abuse of nature, a dissipation of her powers. A normal healthy person can interpose will power to discipline his desires. He will indulge these desires in accordance with their purpose and the dictates of an intelligent society. He regulates them so that they serve him instead of his becoming a slave to them—such conduct is *self-control*.

We must realize that, in addition to being spiritual, physical and mental beings, we are also social entities. We have a duty to society of which we are a part. We cannot indulge our emotions and desires as freely as we might wish, even if they were not physically harmful. If we do, we corrupt the public morals and those ideals which our society stands for. Such promiscuity and absolute freedom would destroy society. In fact, we ourselves might become victims of the same lack of self-control in which we participated.

When it comes to ethics and the development of character, we are at liberty to repress any elements of our behavior of which we do not approve. Such cannot injure us physically, if it does not touch upon our mental or bodily functions. If we feel that we are too aggressive, for example, or too inconsiderate or too timid or too much of an introvert, we can repress those tendencies to the point where we believe we can then control them. All we do is to eventually weaken the habits and tendencies to the point where the will can direct such inclinations. Then we have exercised self-control.

Since none of us lives for or with himself exclusively, we must be certain that the personal habits we set about to acquire, or the code of ethics which we want to adopt, will not be offensive to our fellow men. Where nature is concerned, however, and her desires are recognized, it is best to follow the rule that there is a "time and purpose" for all things. If we live within that rule, we will be exercising self-control. Remember to meet nature halfway, by seeking to understand her—not to combat her.

At times some persons are abnormal in their desires, due to physical maladjustment. It becomes almost impossible for them to exercise self-control, that is, to impose *will* in order to regulate such desires. These persons are actually *ill*. They should not try to repress their desires but rather seek the help of a physician so as to regain normalcy, when self-control will then become possible. Insofar as our *natural selves* are concerned, we might say that repression is never in order, but self-control always.—X

Consciousness after Death

A frater, addressing our Forum, says: "Could it be possible for one to pass through

transition in a conscious state and remain so until one returns to a future incarnation? There could be no greater happiness than to experience a future of this nature."

From the earliest records of man's conception of immortality or life after death, it has principally meant to him the preservation of the *consciousness of self*. Man has not desired to remain in an inchoate state, that is, to be immortal in essence only after death. He has wanted to be aware of his being, of his personality, of the fact of self in the existence to come after this one. It was man's fear of the cessation of personal consciousness, the end of the awareness of himself and his surroundings, that influenced his early ideas of immortality.

Man's position with regard to immortality became rather ambiguous. No man is fully content with this life. Each can realize imperfections in its span of existence. Each thoughtful human being can conceive an ideal state to be attained, which to him would mean greater personal happiness. As a consequence, man visualized an afterlife which would retain certain parallels to his mortal existence on the one hand and, on the other, excel it. The ideal state or existence after death, which would come as a reward to the righteous person, was thought to be devoid of all earthly distractions. It would further provide the ecstasy, the extremes of happiness, which are either never experienced on earth or which transcend the pleasures of this world in their intensity.

Although most religionists concede this mortal existence to be finite and transitory and the body but a shell to house an infinite or divine essence, they pattern the *immortal self*, and its state, after this earthly one. They want man in his "heaven" or Cosmic state to be able to continue to realize such determinative qualities as space and time and those states of consciousness which are actually products of mortal existence only. They desire to be conscious of all those *positive* conditions which are actually earthbound and could not exist in a Cosmic state. The American Indian, for example, thought of the afterlife as a *happy hunting-ground*. There he expected to find all the conditions which were experienced as pleasure and happiness on earth, such as huge herds of buffalo and unlimited other wild game. The Elysian Fields described by Homer were a "sweetly

blissful" place where the souls reside after death. The Norsemen had a myth known as *Valhalla*. To this region went the souls of the heroes slain in battle. There were five hundred forty gates which opened each morning and through which these heroic souls passed to go out and do battle. They returned at night to feast with the gods.

It is difficult for man to conceive of a life in which consciousness could exist devoid of such content as form and idea, only as an amorphous essence sensitive merely to its own harmony. We are accustomed to associating sensations with ideas born out of our experiences, that is, to identify them with things of our existence and with our bodily states. To look at it another way, most men would perhaps say, What good is happiness if it cannot be defined in terms of wealth and splendor, of power and fame or as beauty of line, color and sound? They would say this because the happiness which they have known on this earth has arisen entirely from such elements.

Such realities of a material nature are also fraught, as we well know, with the potentialities of pain and suffering. Actually these things of our earth have no pleasure or happiness inherent within them. They merely satisfy, or seem to, certain of our desires. In the Cosmic realm, such desires arising out of man's sensual and mental nature have no existence, so there is no need to want to be conscious of the things which gratify them. To use a homely expression, if we are at some place where we will have no itch, it is useless to want the sensation that will come from scratching it. Therefore, we cannot expect a state of happiness in the after-life as we experience it in our mortal state.

In the Cosmic, the soul essence experiences Cosmic consciousness. In other words, it becomes in harmony with the whole of the Cosmic substance of which it is a part—without the distractions of the body. The *self*, as we know it in our mortal existence, does not exist in the Cosmic realm. Our self-consciousness depends upon the evaluation of the higher Cosmic forces as they are related to our physical being. We must have both before we can draw any comparisons. For analogy, an object appears *red* because it has absorbed all other wave bands of light and reflects only the vibrations of red. In white light, all the wave bands of light are

harmoniously related, and we have no such separate wave lengths as red, blue, green and the like. Likewise in the Cosmic the essence of self is merged with the whole absolute. There is no distinctive individuality nor are there pleasurable states until the soul again inhabits a body.

We must further realize that mortal pleasures are wholly *relevant* ones. It is necessary that we first realize pain and suffering and the discomfiture of this existence before the higher state and harmony of true happiness can be known. In the Cosmic, the lack of these contrasts eliminates that consciousness by which these contrasts are known, and also those ecstasies we dream of here. However, when we contact the Cosmic while in our mortal body, we then do experience the exalted state of its harmony. The reason is that the higher vibrations of the Cosmic are reduced to react upon our objective nervous system and we become conscious *in a mortal way* of the supreme state in comparison to our usual physical existence. Here on this earth plane is where we can experience, through our studies and practices, the glories of the Cosmic. We have a duty, as mortals, to bring the Cosmic ecstasy as much as we can into our worldly existence, and thereby *make this life* reflect the higher one.—X

Unconscious Wrongs

A soror, who, we believe, is new to our Forum, arises to say: "There are several instances in my life where I have done what appeared best at the time; in so doing, I have seen, much later, that others have been terribly hurt by my deed. If we unconsciously, through our own self-centeredness and inability to comprehend, hurt others deeply, will these acts become debts of Karma to be righted?"

This question involves the laws and principles of Karma. Karma is the law of causality, meaning that for each act there is a reaction; for each cause, an effect. Another term for Karma is the law of compensation. Karma, as a law, is impersonal. It is not a theistic act, wherein a god or deity seeks to exact retribution for some man-made wrong. Rather, Karma is just as impersonal in its effects upon all persons as is the phenomenon of gravity. As gravity displays no discrimination for or against the classes of

human society, neither does Karma. Therefore, one who *unconsciously* commits a wrong is subject to the consequence of his deed—but with certain lesser effects.

There are mental and moral acts, as well as physical ones. Therefore, there are moral consequences or causes, as well as material ones. Where one, through ignorance, hurts another, he will come to know the effects of such a hurt. The lesson derived from the experience will be the effect upon him. For analogy, a careless boy throws a stone and breaks a window. The effect is the broken window. There is also the vicarious effect upon the boy as an individual. He comes to realize the damage, the result of his negligence, and his responsibility for it, and that is his compensation or his Karmic effect. Where one, deliberately and with malice aforethought, throws a stone to break a window, there is then a dual system of causes invoked. First, the physical one from which arises the shattering of the glass and, second, the moral one. The individual has set into motion a state of mind within himself, a kind of conduct which ultimately must have its effect not only in broken glass but also in that painful adjustment of his own thoughts. The individual himself must learn what the destruction of property means in personal loss and feeling. Sometime he will come to experience the consequence of acts parallel to his own. Such an individual, according to the laws of Karma, will be permitted to create situations for himself from which he will not be able to extricate himself until he has experienced the effects of his own wrong thoughts and motives.

Such consequences, we repeat, are not examples of retribution or the intention of punishment, but rather the adding of efficacy to the lesson to be learned, a special force given to the cause or the motive involved. Some individuals, as you well know, cannot be taught by reason, through explanation, which principles are right or wrong. They must endure emotional shock and discomfort. Such individuals are quite low in the scale of consciousness and very animalistic. The emphasis has to be accompanied by pain before they understand the effects of their acts.

The person who, through ignorance and not as a result of malice, unconsciously violates a physical law or Cosmic principle, will

eventually experience, as a lesson, the effect of his acts. The lesson, however, will be taught or brought home to him with less severity than if the act had been accompanied by a moral violation or a malicious motive. Where malice is included, there is a *compounding of causes*.

Most of our illnesses are the result of unconscious violations of hygienic or natural health laws. Through ignorance, we perhaps eat the wrong foods or deny ourselves what we should have or, because of some exaggerated interest, overwork or exhaust our energy and put an undue strain on our nervous system. The effect which follows is disease, distress, and pain. We then learn to remedy the cause by subsequent intelligent living or the effects become increasingly disastrous. When we refuse to heed the lesson learned, when the underlying laws or principles are revealed, that is, remain adamant in our abuse of them, then we have set up the moral causes in addition to any others. We invoke not only physical phenomenon and the effects which follow from it, but the Cosmic principle of equity, because we have defied the natural right. Subsequently, then, we suffer in our life some instances of injustice, some violation of what we personally consider, according to our standards, an inalienable right. At such time, we know mental pain, emotional distress and hurt, as well as physical suffering.

Of course, it is always necessary to add, in any discussion of Karma, that the law involved is concerned not only with adverse causes and effects. The Karmic scale may receive its impulsation, the cause which moves it, from either a munificent or a malicious act. Unconscious good deeds bring effects in kind. Conscious good deeds bring even more beneficial results because of the moral cause, the desire to do good, which is added to the effect of the actual acts indulged.—X

The "Fama Fraternitatis"

As a result of questions which have come from members in the higher degrees of the studies concerning various parts of the *Fama Fraternitatis*, it is believed that the explanation given in connection with the dramatic presentation of parts of the Fama in allegorical form at the 1950 Convention will prove of interest to *Forum* readers.

In every organization, history and tradition closely relate themselves to the ritual, practices, and purposes of the organization. Fraternal Orders particularly have based their rituals upon traditional and historical background. Many rituals relate to the founding of the organization and to various activities having to do with its traditions and history.

The Rosicrucian Order had its beginning in the mystery schools of the far East, and particularly the period in Egypt when Amenhotep IV first propounded those principles which became the basis or nucleus for much of the present-day principles of Rosicrucianism. In our rituals today we re-perform some of these traditionally established customs, facts, and incidents. Preceding and during the first sixteen centuries of the Christian era, Rosicrucianism flourished in various parts of the world. Reliable authorities have been able to record historical proofs of places where the Rosicrucians (and individuals who were connected with their activities) existed. Gradually during these years traditions and the philosophy constituting the Rosicrucian principles accumulated. These were in many cases passed from one to another by word of mouth. There was never a time when storytelling was not a probable means of both entertainment and instruction. Soon after the discovery of language came storytelling as an outlet for man's memory and imagination. Among primitive peoples the storyteller held a place of honor and respect, often as great or even greater than that of their chief or leader.

In modern-day Rosicrucianism we possess as a part of our heritage some of the traditions that were passed from one person to another by use of the stories told and rituals performed. Much of the world's greatest literature takes its origin from the storyteller's art. The mystery religions of Egypt, Greece, and Christianity itself which followed them, drew continually upon the storyteller's art to give meaning to their rites and ceremonies and to explain their teachings. Much of the storytelling used in connection with the religions of the East was specialized. There were fables and legends in which valuable truths were embodied in the lives and actions of animals and men. These are illustrated in Aesop's *Fables* and *Lives of the Saints*, and there were also

parables from which lessons were drawn from particular events in the lives of individuals, such as in the sower and the seed. There were allegories in which certain statements of truth were set forth by the performers or tellers of the allegory. Perhaps the best known of all the allegories tells of Christian's experience in *Pilgrim's Progress*.

VEILED ANNOUNCEMENT

Early in the seventeenth century, about 1614 to be more exact—a period almost simultaneous with the popularization of printed matter—there appeared the *Fama Fraternitatis*. This document was among the first of those statements by the Rosicrucians which are still preserved today. During the preceding two or three hundred years the Rosicrucians in Germany had functioned privately and with the greatest of secrecy. Their activities were limited to certain specific rules, and no effort whatsoever was made to publicize their existence, good works and purposes, or their philosophy. At this time a veiled announcement was planned. The announcement was to inform the world in general of Rosicrucianism, its activities, and some of its beliefs so that those interested would be attracted to its work and so that the organization could grow more publicly. A story was told about a certain Christian Rosenkreutz who, it appeared from the accounts, was the individual who founded the organization some two hundred years previous to the time of the *Fama*. It must be completely understood, however, as we shall see later, that the *Fama* was not to be taken literally. Its very purpose was to arouse interest, questions, and curiosity; therefore, many of the individuals referred to possibly never lived as individuals but represented an idea, a movement, or even a group of people.

The year 1614 was a little later than the beginning of the English Renaissance, and with the appearance of the *Fama Fraternitatis*, or, as it was also called, "A discovery of the Fraternity of the most laudable Order of the Rosy Cross," more attention was directed to this document than is realized by most modern historians. For well over three hundred years it has continued to be retold and has never failed to intrigue men's minds. The *Fama Fraternitatis* in its veiled way announced the brotherhood of the Rosy Cross and brought the Rosicrucians to the attention

of the world in such a way that it has never been forgotten.

The word *Fama*, from which the English word *fame* is derived, might be translated as *report* or *notice*. It was the Latin name of a goddess represented in mythology as a gentle, winged creature holding a trumpet, never sleeping, always listening, and being swift of foot. She always repeated what she saw or heard, at first in whispers and then louder and louder until she attracted the attention of the whole world. There is much in this Rosicrucian manifesto to connect both it and the Order (which it announced) with this ancient goddess of mythology. That the Fama was an allegory of the profoundest kind was not at all suspected by most of the readers of its own day, and not even universally recognized as an allegory by those outside our Order at the present time. Nonetheless, its publication created tremendous interest, and, because of the veiled expressions contained in it, brought about criticism and controversy, but succeeded in making the world aware of the Brotherhood of the Rosy Cross and the universal reformation of the world to which the Order was dedicated.

To arrive at any understanding of the Fama, we must examine the first part and read it in the light of its historical setting. The Fama relates that C.R. (Christian Rosenkreutz) was purported to have been a German of noble parentage placed at an early age in a cloister or a monastery to secure his education. Being of a restless nature, he rather indifferently studied Latin, Greek, and other classical subjects of his time. Since he was an active and inquiring youth, however, he became intrigued with an individual referred to only as P.A.L., and decided to accompany him in a visit to the Holy Land.

P.A.L. was reported to have passed through transition in Cyprus, and being left alone, instead of continuing to Jerusalem, C.R. journeyed among the lands of the Turks and the Arabians. In these countries he became enamored of their philosophical, secret wisdom, and their skill in the sciences, so much so that he continued to postpone his visit to Jerusalem and went instead to Egypt and other parts of Africa in search of further knowledge. The knowledge he found among the Arabians and Africans was so great in comparison to the classical sub-

jects he had previously studied, and was of such a wonderful nature, that he gave his whole time and attention to it. Among the subjects with which he became familiar were those of magic, the Kabala, and healing, in addition to philosophy, physics, and mathematics. Much of this knowledge had so long been neglected in Europe as to be seemingly nonexistent.

After considerable travel and study, C.R. began to dream of returning to Europe as an apostle and missionary of this knowledge which he had acquired. From Africa he journeyed to Spain with this thought in mind, but he could get no hearing. Most of the European scholars were complacent with their own learning and more willing to continue in their way, even if in error, than to risk their names and reputations in acknowledging their errors and beginning to learn anew. After many painful travels and fruitless searches for those among the learned to listen to his instructions, Brother C.R. returned to Germany to devote himself quietly to his own studies and meditations.

The idea of reforming the world of learning, however, gave C.R. no peace, and in time he sought out and associated himself with three men whom he had come to know and whose knowledge and character he thought worthy. To them he propounded his knowledge, and according to the Fama, he founded the Fraternity of the Rose Cross. We interpret this today as being an allegorical story of how Rosicrucianism was revived in Germany in about the thirteenth or fourteenth century.

Their purposes and plans were soon found to be too much for their small movement, and they chose four others to join their brotherhood. With this small group they established themselves not only to develop the knowledge which they had attained, but also to discreetly carry this knowledge to other places and countries. With this end in mind they bound themselves by six short articles:

1. That none of them should profess any other thing than to cure the sick without asking payment.
2. To wear no distinctive dress, but to follow the custom of the country where they were.
3. To meet together once a year or explain their absence.

4. To look for a worthy person as a successor and heir.
5. To use the letters C.R. as their seal, mark, and character.
6. To keep the fraternity secret for one hundred years.

The Fama relates: "After such laudable sort, they did spend their lives."

Before the one hundred years of secrecy was completed, the original seven brothers of the fraternity had each passed through transition, leaving only their works as testimonials of their existence. The time of transition and final resting place of the Brother C. R. was unknown to those who came after. The Fama focused attention upon C.R., and of course exaggerated the idea that a certain Christian Rosenkreutz was the actual founder or the individual who designed or established the Rosicrucian Order. To those who read more deeply into the Fama, attention was also directed to the brotherhood and the work it sought to accomplish.

The controversy and speculation the Fama aroused grew mainly out of the story of the life of Christian Rosenkreutz, because few, if any outside the Rosicrucians themselves, recognized the allegory intended by the Fama. Every attempt was made to understand it literally. A literal interpretation, however, gave little meaning to the Fama. While seemingly telling the story of events that happened in Germany during the one hundred years prior to the voyages of Columbus, it was really setting forth the experiences of the Rosicrucians, including those of Francis Bacon in England, in bringing about the revival of learning and thinking going on in England and on the continent. We find a parallel among the expressed aims of the brotherhood and those to which Francis Bacon devoted his life. They are, mainly: first, to stimulate reform in the Church and therefore purify religion; second, to promote and advance learning and science; and third, to uplift man and mitigate human misery.

WISDOM SUPPRESSED

To understand this connection perfectly, one must analyze the Fama with an inner understanding of all the subtleties of expression, its play upon words, and its seeming contradictions. For background we must review the history of Christendom from the

time of Emperor Constantine's conversion, 324 A.D. Thereafter the Emperor made Christianity the established religion, and listening to its priests, began to war on all the pre-Christian wisdom that had made the ancient world great. He closed schools, destroyed libraries, persecuted the mystics who up to that time had accepted Christianity as being a further restatement and clarification of age-old truths. Constantine further allowed the sciences of Egypt and Greece to be classified as magic and to be condemned by the Church.

In this manner the wisdom of the ancients was lost to many, and so were the teachings of the mystery schools and the speculative philosophy of Greece and Rome—even the mysticism of the early Church Fathers was driven underground. This knowledge survived only because, in spite of execution and bloodshed, fearless men struggled to keep the light of learning undimmed. As the Church rose in power and prominence, intellectual and spiritual freedom declined until the thirteenth century. Because every department of life was regulated by Church authority, Christian Europe became intellectually and spiritually little more than a poverty-stricken slave state. Only among the Arabians and the Moors were the ancient teachings and their expositors still honored. That is why in the Fama the allegory is told that Brother C.R. journeyed to Africa, Egypt, and Arabia to find the knowledge that was lost to Europe.

The *Fama Fraternitatis*, then, must be seen as an intellectual declaration of independence. It was a proclamation to the world that the strangle hold of the Church had been broken and that once more the great body of ancient wisdom was being preserved in the Rosicrucian Order. Prior to the publication of the Fama, much of this new cycle of activity had to be hinted at rather than to be openly stated. The journey of C.R. into Arabia, Africa, and Egypt was purely a symbolic journey. The story intended to show that inquiring thought had discovered the cave where truth had been so long hidden, and that the time was ripe for all earnest men to join themselves to the cause. The Fama further relates how men began to seek this knowledge and searched for the grave in which the Brother C.R. was supposed to have been buried.

We have been told that secrecy was an important factor in the work of the first group that constituted the Order in Germany. All of the original members had pledged themselves to secrecy, but one of the successors to the original group, referred to in the Fama as Frater A., told his successor in turn that the Fraternity would not long continue to be hidden and secret. The information given by Frater A. to his successor, Frater N.N., was that the whole world would come to know of the work of the Fraternity, and that he would have the opportunity to share in the public announcements after he had made certain discoveries and had prepared himself so that he would be in the position to be familiar with the ideals, principles, and purposes for which the organization would stand.

INNER ARCHITECTURE

The Fama continues to tell us that Frater N.N., following years of study and certain mystical preparations, planned to travel. Before he set out on his travels, he decided to alter his home or the building in which he lived. Reputed to be an architect, Frater N.N. planned alterations and set about making these alterations himself. In the process of repairing his building, he came upon a brass plaque or tablet in one of the walls, and noticed that a large nail protruded from this tablet. He pulled out the nail, and in doing so, a portion of the stone or the wall gave way revealing a door which had up to that time been completely unknown. Written on the door in Latin was: "After one hundred and twenty years I shall be revealed." In this manner, so the Fama relates, the tomb of the C.R. was discovered.

The Fama then continues with an elaborate and detailed account of what lay behind the concealed door when it was opened the next morning. Many things were found which had lain preserved and untarnished apparently for a long period of time. Each was carefully examined and analyzed. In the second part of the Fama, we can, by its study, relive the experience of those who found the hidden door; each in his own way may analyze and interpret the actions and the meaning portrayed in this document.

It seems beyond a shadow of a doubt that the true interpretation is at variance with the apparent surface meaning. Frater N.N.'s

skill in building was of a spiritual nature rather than material. He was concerned not so much with the remodeling or rebuilding of a physical house or building, but rather with the re-examining of his own thought processes and the revealing of the hidden potentialities of man with the ultimate perfecting of his spiritual attributes. The desire of Frater N.N. to travel must also be interpreted to mean that he had arrived at that state of maturity and understanding where he was determined to go to the ends of the earth, if necessary, in order to perfect his knowledge.

There is a further significant point of this allegory. Frater N.N., we are told, set about putting his house in order so that he might travel. In doing so we have seen that something hitherto unsuspected and often passed over was noticed. This small and apparently insignificant thing was the key to all that he was to learn, gain, or achieve. This illustrates to us how often it is that some small thing as insignificant as a single nail may hold up an obstructing wall or barrier, behind which a door may be opened upon real treasure. Many things for which men seek are hidden from them, but the key or means of obtaining the ideals, the knowledge, and the abilities which man wants, is available by merely recognizing the meaning of a small item, such as the nail, which Frater N.N. may have seen many times. Never previously had Frater N.N. been in the state of mind whereby the nail would prove itself a key to unlock or make available the knowledge which he wished.

Allegorically, we may further presume that psychic experience and Cosmic consciousness come to those who learn to interpret and understand the means by which these things may be obtained. While many things that we are asked to do, many simple exercises which we asked to perform may seem insignificant in themselves, they constitute the key, or, as is represented in this allegory, the nail that divides human and Cosmic consciousness. Furthermore, the door represents the subjective side of man's nature within whose depths are stored the perfecting knowledge and pattern of harmonious living. In the depths of the subjective self these things exist, waiting to be brought out into consciousness if we will but heed the signs and open the door.

The Fama further states that the Rosicrucians possessed a document called the *Rota*, which had its beginnings on the day of creation and shall end with the ending of all time. We understand by this that man's reason is the light by which he can find out all through observation and analysis. The two brothers who attended Frater N.N. in the opening of the tomb might be allegorically interpreted as being those faculties of imagination and memory within men which discover and evaluate all experiences of life. Many truths of like nature were said by the Fama to have been brought to light by Frater N.N.'s discovery. Such is undoubtedly the case, for this allegory, when its full meaning is understood, is most complete and satisfying.

Since the world has totally missed the real import of what the Fama intended, it is little wonder that the document has proved obscure and baffling through the centuries. The real interpretation of this Rosicrucian document still remains to be found in the hearts and consciousness of those who truly seek and are willing to attune themselves to the higher forces of the universe. Only that man or woman who has prepared himself or herself as carefully as did Frater N.N. can rightly evaluate even a nail, and certainly such a valuation of small things is necessary before one can proceed further.

We have gone on a mental journey with Frater N.N. and have found the nail. If you will re-read the Fama with these suggestions in mind, after proper study and meditation it may be possible that you too can truly judge the worth of what is revealed in its veiled language.—A

Juvenile Delinquency

Public authorities relate that crime among juveniles and adolescents has alarmingly increased. Accounts appearing in the public press about such activities shock the average citizen. He asks himself, how can, in our modern society, such conduct develop and who is responsible for it?

Two principal factors account for crime, whether committed by adults or by juveniles. The first is *heredity*. Mentally deficient or moronic children are incapable of developing a moral sense or appreciation of differences in conduct. They find it difficult, or

even lack the desire, to impose will so as to discipline their natures. They give vent to their feelings and impulses without inhibition. Morals are mostly taught, that is, the interpretation of what is good or evil, right or wrong. These interpretations must be supported by the impulse to be in accord with the accepted social good. In other words, the individual must want to do what society says is proper. When the moral impulse is deficient, and the intelligence as well, the result is crime, not by intent but mostly without realization of the consequences of the act. So long as mentally deficient and diseased parents propagate their kind, we will have a large class of potential criminals. Many of the hideous sex crimes are committed by this type of individual, whose mental nature and personality have been warped by heredity.

The other factor is *environment*. An intelligent child, with a normal sense of values, may be corrupted by association with others. Congested cities and tenement areas, where the best are thrown in with the worst, are breeding places of crime. It is said that a child with proper home training and moral culture can resist temptation to wrong conduct. It is admitted that proper home environment does fortify youth, but a continual association with evil persons of his own age is a stronger psychological influence than the admonishments of parents or guardians.

Youth is always conscious of competition, of rivalry and the struggle to preserve the dignity of its person. No boy wants to seem inferior, in strength or daring, to his fellows. He cannot bear the stigma of contempt or ridicule, especially at an early age when the emotions are not stabilized. He feels it incumbent on himself to indulge in the activities of his group or gang. He may even realize that that upon which he is about to embark is contrary to his parental guidance. However, he knows that his life can be made unbearable if he opposes the accepted conduct of his associates. Thus many youths are pushed, by psychological pressure, into crimes with which they are not inwardly in accord. If such a youth could have the moral support of a different environment, of healthy, vigorous boys of his own age, whose outlets are constructive, he would choose the latter. Since the areas in which

many youths live provide no such recourse, they are sucked into the whirlpool of crime.

After indulging in crime a few times, many of these boys break down their conscience, the moral objection established by parental training. Often they are personally ashamed of their acts and feel inferior to the standards they have been taught as being proper. The result is that they adopt a swaggering, tough role to hide their own emotions and to suppress the pangs of conscience. This is purely a defense mechanism against their own deeper feelings.

Youth loves excitement. It is imbued with an abundance of energy that must be spent. Not only the mind but the body also craves an outlet for this nervous energy. A thrill is the gratification of the desire for activity. This excitement and impetuosity is natural to youth and should not be repressed. It is the drive that prepares them for life and, when properly harnessed, makes for that which only youth can accomplish. Youth is continually seeking a stimulus, the spark that will release its pent-up power.

This search may be rightly termed *adventure*. It is the impulse which sent mere boys to sea in days past or which still causes them to run away from a drab, monotonous home existence. Adventure means inviting hazards and dangers which excite and challenge the energy and initiative of the individual. *Crime affords adventure*. It is packed with challenges, dangers, risks, and acts of daring. Its exploits thrill as would a contest where life and liberty are at stake. Many of the heinous acts that result, such as shootings, knifings and the like, were not premeditated by the youths involved. Rather, they are the consequence arising out of the adventure of the lesser crime.

It is said that sports should provide an outlet for this love of thrill inherent in youth. Unfortunately, most of the sports today are of the spectator variety. The average boy would far rather play football, box, or get into a sandlot baseball game than sit on the sidelines to watch older boys or professionals play the game. There are too few recreational areas for boys throughout the nation. The majority of youth are obliged to watch others play, which is no adventure.

Still another factor that must be considered is the *active imagination* of youth. To some boys, adventure means more than just

throwing a ball or making a touchdown. They yearn for the thrill of search, inquiry, the exploration of new places and conditions. Such a type would love to tramp through forests, visit Indian reservations, climb mountains, go deep-sea fishing, visit nearby foreign countries by plane, ship or bus, or take a bicycle tour on the open road. Such constructive activities would satisfy the gnawing desire for thrills which so often becomes perverted and results in crime.

Public laboratories or inventor hobby rooms, where these boys under guidance could give vent to their imagination and be permitted to build models and experiment, could be established. For most youths, the experience would be far more gratifying than the dangers that arise from hoodlumism. In hoodlumism, the acts are only a poor substitute for the thrills which the boy really wants. Therefore, why not give him what he wants? As to the cost of such enterprises by the community, they are inconsequential compared with the loss the community suffers through crime and the corruption of future citizens.

Sometimes the adventurous spirit needs to be properly *idealized*. In other words, there must be created in the minds of youth the proper images to represent adventure. When this gnawing or restlessness first occurs, youth is not just certain what it is that will satisfy it. He does not really know what he wants and so he begins to experiment with life. If by chance, through evil associations, he finds that robbery and a chase by police provide the thrill, then these thereafter symbolize adventure to him. He thinks he has found the source for thrills in life. If, however, he can see motion pictures and read books, written to his level of understanding, which depict thrills and adventure in other forms of activity, then such become his ideals. He seeks to realize them and, when he does, he experiences adventure in a constructive way and thereafter he holds on to that kind of activity. We do not mean to imply that books and movies will supplant *personal participation*. They should only be a means of orienting youth as a guide to adventure. Then he must be helped to actively take part in such adventure, if not by his family, then by public social agencies.

The Rosicrucian Junior Order for boys and girls between the ages of six and eighteen is

designed for just such a purpose. Through its simply and effectively written discourses, the boys and girls learn of adventure in constructive channels of life. They are urged to find the *thrill of living* in branches of activity which stimulate the better, more wholesome elements of their nature. These boys and girls are just as masculine and as feminine and youthfully vigorous as any other group. The difference is that they are given the proper images as *ends* in life. They are not lectured to. Rather, they are taught in essence to get the most from life, to make it an adventure, but they are likewise told that the real road to a thrill is that which has no ill effects at its end.

Parents who wish to know more about the Rosicrucian Junior Order should write for *free information* to: The Secretary-General of the Junior Order of Torch Bearers, Rosicrucian Park, San Jose, California.—X

A New Spiritual Age

A frater, addressing our Forum, states: "I was taught in church as a youth that the end of the world is bound to come and that the time would be easily foretold by certain signs, as follows: first, all the corners of the earth would be known to man; there would be no more land to be discovered. Second, the anti-Christ would come and cruel and godless men through war would commit the never-heard-of crimes and spread destruction and desolation and cause suffering to humanity as no man ever did before. Third, the Christ will come to bring peace and harmony. After some other lesser signs the final end will come—destruction through fire and water.

"Now, it is evident to everybody that on our planet there is no more land to be discovered; the anti-Christ already was born, lived, performed his vile work and died; humanity knew him under the name of Adolph Hitler. Of course, he himself did not know who he really was, but certainly did nothing short of what the anti-Christ had to do; the crimes, destruction, desolation, and suffering caused are still bleeding wounds. He was the one that Mr. Churchill at the time mentioned as 'the enemy of God.'

"Would it be strange that if, in the present or near future generations, there should come

a good man to give us the so-long-desired peace? Of course, he will be known by some name of the time. He may not know that he is the Christ. He will not wear sandals or tunic nor have a beard or have a halo around his head, such as we see in pictures. He will wear clothes of the period. If my memory serves me good, I have even heard some mystics admit that Christ is on earth at the present time. To the average man, all this may seem fantastic, something that comes from dreamland; but the first two signs are evident as I was taught. May our Forum discuss this?"

The frater has brought to our attention some interesting as well as controversial points. As for Adolph Hitler, his conduct was certainly commensurate with what theology has defined as the "anti-Christ." However, by no means can he be said to be more base in his inhumanity than numerous other persons throughout history. The ancient Assyrian war lords against whom even the Old Testament cries out were just as nefarious and brutal as Hitler. In addition, we could mention specifically many of the Mongol conquerors. These men destroyed hundreds of thousands of persons at one time, including helpless noncombatants—men, women, and children. They scourged cities; destroyed crops, works of art, temples—and all that represented the sacred and social achievements of man.

It is true that Hitler visited more destruction upon humanity than others but this was not because he was more perverted than his predecessors. While Hitler had no more sinister motives than his predecessors, he had at his disposal modern science and the greater masses of people living at his time; with these, his acts of brutality resulted in greater attrition. Man is not to be measured by the *quantity* of his acts but by their *quality*. In perversity, history has shown many who were equally symbolic of the anti-Christ spirit.

As for the destruction of the world, this has been prophesied for many different periods in the world's history. Ecclesiastics were once almost unanimous in their setting of the date, 1000 A.D., for the fulfillment of the edict of such destruction as presaged in Revelations: towns were deserted, Christians prayed in masses for forgiveness—but the

earth went on. From the standpoint of interpretation, it is necessary to know just what is meant by the theological reference to the destruction of the world which falls under the doctrine of eschatology, or the end of things. Does it mean human society, civilization, and all of human accomplishment? Or, does it mean the actual disintegration of the earth as an astronomical body in space? The earth could, at any time, be destroyed by natural phenomena without any reference to man's moral or spiritual conduct. There is speculation from a scientific point of view that our earth is an offspring of worlds in collision; therefore, another bombardment of meteors as large as asteroids could conceivably cause the earth to be seared by flame, and its rotation and axis so altered as to dislodge the seas. More probably, then, Biblical prophecies have reference to the destruction of human society. Certainly, such destruction would be more dependent upon man's behavior than the destruction of the *earth* itself.

It is logical that with the world becoming more populous and there being little escape to unoccupied lands that society's disorders would become more prevalent. *Once*, people could take refuge in some remote land and begin a new society that conformed more to their ideals. Now, man must submit to the pressure of mass opinion, whether or not he as an individual is in accord with it. He is swept along by the overwhelming tide. Many of our early pioneers were, in fact, *escapists*. They found the dangers of penetrating jungles, crossing mountains and seas, to be less hazardous than remaining in their homeland, subject to political and religious persecutions.

Unfortunately, too many persons are still imbued with a *Messianic complex*. They are content to hope and to pray for salvation by means of the sudden appearance of some spiritual or supernatural being who shall lead them out of the chaos of their own making. Such an attitude is principally the greatest weakness of mankind. It consists of *dependence upon another* to assist the individual to surmount conditions which, in the main, he has precipitated.

There are numerous persons with a *Christ Consciousness*, or illuminated minds, in our world today, who could become real leaders

of humanity. They are more or less helpless to aid until individuals first make the attempt to evolve their own consciousness. The first *Master* of each of us must be the one within ourselves—our own higher nature.

The frater speaks of "a good man to give us the so-long-desired peace." No individual can give mankind peace in spite of itself. Peace is a collective function. Peace is organized and developed by men, just as is war. We can have leaders of peace, but they must have followers who are willing to sacrifice for the elements of which peace is composed—just as men do for war. Where men are reluctant to circumvent their own passions and lower natures so that spiritual principles may rise to the top, there will be no peace regardless of who our leaders are. In fact, spiritually evolved men could not become leaders until they had the support of the lesser levels of humanity. Most men who look for someone to establish peace on earth really mean that they want someone to prevent the destruction of their properties, the loss of their lives, while, at the same time, they may continue their usual thoughtless, material habits of living.

No man can remake men. He can only set forth Cosmically inspired precepts and exemplify them by his life. The rest must be the personal effort of the masses of individuals. They must sincerely seek to emulate such principles. Christ and other avatars have given the world highly adequate spiritual philosophies by which peace may be attained—provided man makes the effort to live by these spiritual teachings left him as a heritage. We need no new Messiah or savior. We do need a personal enlightenment on the part of humanity.—X

Forced Confessions

A frater, addressing our Forum, says: "An article which came, I think, from a recent issue of the *Catholic Register*, has come to my attention through a friend. In the article it is stated that the Soviets are using torture to weaken the wills of accused persons. After the torture, hypnotism and the *invocation of evil spirits* are used to obtain confessions.

"Are there evil spirits with the power to oppose the Cosmic power for good? If there

are such powers, is there a method by which they can be recognized and combatted?"

Literature of the Roman Church is often an admixture of current scientific concepts and superstitious ideas of the mediaeval church. If such an article actually appeared in the *Catholic Register*, it is an example of such an unfortunate confusion of ideas. In the first place, if we may rely on the numerous so-called authoritative accounts which have appeared in recent newspapers and periodicals about the practices of the Soviet Government, the latter does not resort to *invocation of evil spirits*.

The Soviets have been iconoclasts where religious and supernatural matters are concerned. In fact, until World War II, it is related that their general policy, openly expressed, was the dissemination of atheism and the ridicule of religion. Their god was, and still principally is, an expedient materialism. The only external forces or powers which they have advocated are naturalistic. They adhere to no theistic or god concept, even though, for political reasons, they have permitted the Greek Orthodox Church to function with restriction. By the same token of reasoning, if there is no divine intelligence that can be invoked or approached, then, most certainly, no lesser, malevolent, supernatural powers would be recognized. After all, the concept of an evil spirit has its vicarious root in the same source of thinking which conceives of a divine or a benevolent power. Further, the only persons who could be affected by the threat of an invocation of evil spirits are the *ignorant and superstitious*. Their belief in such entities might be a strong psychological factor, inducing fear and causing the individual to confess that which he otherwise would not. If the Soviets used any ritual or participated in any acts which they proclaimed to be an invocation of evil spirits, it was done with the knowledge that *only their victim* would believe it.

It is quite comprehensible that a religious organization which, for doctrinal as well as political reasons, has good reason to hate the Soviets, might state that this practice of invoking evil spirits was exercised against its devout members. Such a statement to its votaries or followers, whose dogmatic beliefs already border on the fantasies of the supernatural, would strike terror to their

hearts. It would make the Soviets appear far more nefarious than a ruthless aggressive nation. In addition, it would cause them to appear to the superstitious as being in league with Satanic powers.

That the Soviets, as the Nazis and as *the Church itself*, have forcibly extracted confessions from its victims, there is perhaps no doubt. It is not a new method. Today, however, it has the added efficacy of the facilities of modern science such as the truth serum, sodium pentothal. One has only to read the history of the Church and the diabolical acts committed during the Spanish Inquisition to know that thousands of men and women were tortured at that time to make *false* confessions, convicting themselves as plotters against the Church. History repeats itself! Human nature has not changed much. Cruelty just changes its cloak from time to time.

An incongruity that has appeared in the press is the statement that truth serums used by the Nazis and Soviets caused false confessions to be made by innocent victims accused of being religious or political spies. An injection of sodium pentothal, for example, only represses the will of persons. It removes inhibitions so that, when a question is directed to them, they cannot refuse to answer or to release from memory all facts associated with it. A truth serum does not cause an individual, into whom it is injected, to *imagine* a story or to relate circumstances which do not exist. To use a homely analogy, it is like pulling the cork out of a bottle. Only that which is in the bottle can come forth. The extraction of the cork adds nothing to the contents of the bottle.

If a man confesses under the influence of a truth serum, his story is substantially correct. We must not overlook the fact that truth serums are used in many countries throughout the world, including the United States of America, by authorities on crime. This has been done, of course, in accordance with the law. The confessions thus derived are apparently considered legally reliable.

The concept of evil forces goes back to the old duality doctrine, that is, a plurality of good and evil spirits which are believed to wage a contest for the soul of man. The ancient Zoroastrian religion was one of the foremost to promulgate this contest of con-

trasts or opposing forces for the domination of man. The idea still appeals to the imagination. It is very effective as a negative factor or *fear impulse* that strengthens membership in some religious sects. The fear as a force from a negative pole *drives* the individual to the positive pole for solace and protection.—X

Self-Suggestion

A frater rises to speak to our Forum members: "There have been a number of featured articles in popular periodicals and newspapers on the subject of self-hypnotism or self-suggestion. Many of the things governing our daily lives are matters of suggestion, received from radio advertisements, billboards, magazines, conversations and such. The question is, Could some of the aspects of our Rosicrucian teachings be simply a matter of hypnotism or self-suggestion? Where does suggestion begin and end, as a controlling factor in molding our personality and character?"

The essence of this question is, Do we deceive ourselves in conducting some of the experiments of the Order? Are we suggesting to ourselves results which, in fact, do not exist? There is no doubt that suggestion is a most effective and *subtle* factor in influencing our thoughts and actions in life. Its subtlety exists in that we are not always aware of the stimulus or suggestion which causes us to act in a certain way. We often are prone to ascribe our actions to our reasoning and conclusions, when, in fact, our emotions have been aroused by some subtle experience as a suggestion which motivated us in a certain direction.

A suggestion is an element of a complex idea. It is, in other words, one of several ideas that have formerly become united as a single thought in our minds. Usually the suggestion is the central or strongest element of such a complex idea. When it is experienced, it associates with itself immediately, and often without our conscious effort, all other ideas which are related to it. We may say that the idea of a suggestion is a *symbol* of all the other ideas which can be related to it. When we see a picture of the sun, we think of light and heat. When we see a mountain stream, we think of cold water

or a vacation, or of fishing. We recall all ideas which our personal experiences may have associated with a mountain stream. Such thoughts arise immediately in the fore of consciousness upon perceiving a mountain stream.

The factor of *imagination* also plays a prominent part in connection with suggestion. An object perceived may, by our faculty of imagination, be extended as an idea into a new and different order than we have actually experienced. How many times, for example, have we pointed to a cloud formation and said, "See how that cloud appears as a horse galloping?" We have never seen a horse galloping in the clouds, but the form of the cloud extends itself into an order or arrangement that resembles our experience of a horse galloping—it is by suggestion.

The psychology of advertising and selling uses the principle of suggestion extensively. It is done to create and awaken desires within the individual for the products which the manufacturer wishes to sell. In the hot summer, when one is usually thirsty, a billboard may have an illustration of a huge cake of ice beside which hovers a polar bear and through the top of the ice there is thrust a bottle of a favorite drink with beads of moisture on it. It is most appealing. It draws to itself all our experiences with cooling drinks and the gratification of our thirst. It makes us seek a drink or become more conscious of our thirst.

In the Rosicrucian teachings, obviously no exercises or experiments are given for the purpose of deceiving the student. Nothing would be accomplished by such perfidious means. The student would eventually learn of such misrepresentations. Further, the Order can only be strong by having an intelligent and truly accomplished membership. However, there is no doubt that certain of the activities of the Order inadvertently do act as suggestions causing the individual, who is not analytical, to *presume* to have results which he does not, in fact, have. Such presumption can be easily overcome if the member is at all analytical, as he is advised to be.

We have known members who, in conducting exercises, have squinted their eyes or turned the light in their room so as to cause certain reflections to further their ex-

periment in a purely optical way. In other words, their result was an optical illusion. Ideas were suggested by appearances which were not true realities. Afterwards, these members would say, of course: "I am not sure of what I experienced. It may have been *self-suggestion*." One asks why they purposely arranged the physical elements in a manner that was not advised so as to produce an effect that was illusionary. They reply, "Without doing so, I would have no results."

Such students would rather intentionally deceive themselves than to admit failure. That kind of attitude is unfair to the Rosicrucian Order and its principles. It is far better for the member to have failed and to realize that he needs further study and practice than to falsify results and to imply that the experiment can be successful only by deception and self-suggestion.—X

Your Questions Invited

A Forum such as this is a twofold activity. It consists not only of answers or explanations but also first of all of the *questions* on which those answers and explanations are based. We have received many pleasing comments on our articles and this indeed encourages us. However, we need your help. *We need your questions.* Make your question a thoughtful one. It should be something pertaining to the Rosicrucian teachings, to philosophical or metaphysical problems generally, or even to world affairs that concern humanity at large. Your question should, however, be of such a nature that it will not only interest you, but will be of help to others as well. Furthermore, we ask that you limit your questions to topics that have not been recently discussed in *The Rosicrucian Forum*. It is not particularly interesting to our readers to have the same topic considered each time. They like something different and new; even if the subject is approached from a different angle, it is still the same topic and, naturally, is not so appealing. Furthermore, to answer the same question, even though in a little different way, is not very stimulating to us.

Of course, we realize that there are certain questions in particular that appeal to

our members and they want to get more and more information about them. Therefore, we suggest that, instead of submitting questions over and over again on the same topic, you first consult the Rosicrucian catalogue of publications and find whether or not AMORC publishes a book that may cover that subject much more comprehensively than we could in the brief space of the Forum. For example, a great number of questions, to which we have devoted time and space, have been received on the subject of *reincarnation*. This is truly a fascinating subject and there are a variety of different aspects to it because of the many laws and principles involved. However, we have written many times on this and would prefer that questions be concerned with other subjects.

Those who feel that their interest in reincarnation is not satiated are directed to the book, *Mansions of the Soul*, by Dr. H. Spencer Lewis. This book is truly one of the most intelligent and comprehensive presentations of the topic that can be found anywhere. In addition to the text itself, there is, at the conclusion of the book, a series of questions and answers: questions that have been asked down through the years on the subject of reincarnation, with succinct and enlightening answers. If you like *The Rosicrucian Forum*, and it would appear that you do, help us keep it alive and interesting by doing your part in sending us your questions.

Now, another related matter: do not expect, when you submit a question, that it is going to be answered in the very next Forum. That is not possible because, naturally, we select questions and prepare answers in advance. Your questions must wait their turn, which may be three or four issues of the Forum. If you submit a question which has been recently discussed, even though in a different light, we are, of course, not inclined to take up that same subject immediately. We shelve it until later.

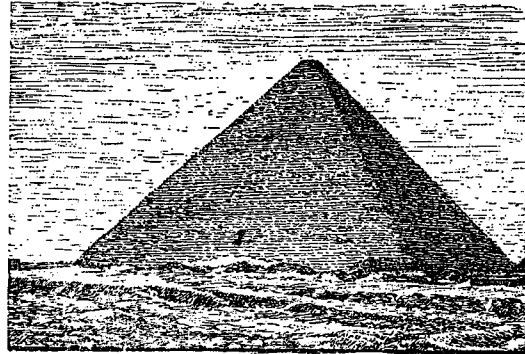
Questions pertaining to this Forum should be in a separate letter, if possible, from any other communication directed to the Grand Lodge. Address such a letter to The Rosicrucian Forum, Rosicrucian Park, San Jose, California, U.S.A.—X

the GREAT PYRAMID

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Through
The Ages . . .
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No. 2

LOCKSLEY HALL

For I dipt into the future,
far as human eye could see,
Saw the vision of the world,
and all the wonder that would be;

Saw the heavens fill with commerce,
argosies of magic sails,
Pilots of the purple twilight,
dropping down with costly bales;

Heard the heavens fill with shouting,
and there rain'd a ghastly dew
From the nations' airy navies
grappling in the central blue . . .

Till the war-drum throbb'd no longer,
and the battle-flags were furl'd
In the Parliament of man,
the Federation of the World.

—Alfred Tennyson, 1809-1892

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FOR MEMBERS ONLY

Greetings!



MISAPPLICATION OF INSTINCT

Dear Fratres and Sorores:

Our instincts, as we know them, have not been divinely bestowed. They were engendered by the basic vital life force of the cells of our beings during ages of environmental influence. The living vibrating cell has always been responsive to any factors that would disrupt the unity of its life energy with that energy of which its material substance is composed. As a result, certain patterns of basic behavior or adjustments to stimuli were developed. These patterns became more apparent as the living matter evolved. The behavior became so firmly implanted in the genes, the protoplasmic matter, and so universally expressed that the word *instinct* was devised to describe it.

To disregard the instincts is to oppose the very factors that have resulted in the preservation and development of life. Lower organisms, those beneath the status of man in intelligence, respond to the instincts without having a realization of such drives. They merely experience the impulse as a sensation and follow the habitual reflex course of behavior. The human, however, is conscious of these drives, the inclination to act in a certain way under particular circumstances.

As a result, he has classified these drives or basic stimuli. Not only has man given them the group name of instinct, but he has also sought to interpret their purpose. It is in these interpretations of the instincts that man often conceives wrong ends for them. Such misconceptions, or failure even to try to understand the instincts, results in serious social problems.

Let us consider in particular the instinct of *curiosity*. What end is served by curiosity? It indicates an unfamiliarity with some thing or condition. We are never curious about the things which we *know*. That which we know may cause us to act in a certain way in relation to it—that is, to avoid it or to be more or less intimately

associated with it. In other words, when we know something, we mentally file it in some category of importance or unimportance to ourselves. Knowing something helps us to adjust our relationship to that thing. We can evaluate it as useful, dangerous, innocuous, or the like.

The unknown is more or less potential with danger—if we let it remain unknown. Experience has shown each of us that it is necessary to our existence to know the nature of various things. To be ignorant of them could be disastrous.

Curiosity, the investigation of the unusual, the unknown, fortifies us. We are given the opportunity to perceive the object or circumstances and then to draw a conclusion as to the manner in which we should respond to it. Obviously, the most curiosity can do is to put us in a position where we may personally appraise the circumstances and react to them in accordance with our judgment. It is true that curiosity may at times “kill the cat,” but more often the lack of curiosity would mean loss of life or life’s advantages to the cat—and to man.

Sudden intense stimuli have attention-getting value. For example, loud sounds, flashes of light, and, in particular, *motion* arrest our attention and invite our curiosity. These psychological factors are known and are commonly employed in the advertising art. A blinking electric sign or a moving object compels attention. Such stimuli constitute the unusual so far as we are concerned. They are a deviating from the normal.

It is the unusual, and the curiosity it arouses, which likewise engenders an attitude of *suspicion* within many persons. The suspicion accompanies the instinct of curiosity as an attitude of mind. An animal that is curious about the unusual in its environment is, quite apparently, as well, somewhat suspicious of the nature of it. It approaches such object with exceptional caution. Often the animal gives every evidence

of being ready to flee if there is anything which will cause it *fright*. We have said that curiosity makes it possible for animals and for man to appraise strange circumstances. It is reasonable, then, that they should be suspicious and cautious until they have determined the effect of the thing or circumstance upon themselves.

When this attitude of suspicion remains with humans for no other reason than that that which is seen or heard is *different* or *unorthodox*, it constitutes a limiting influence upon the mind of man. What is known or has been experienced promotes a sense of security. We realize how to respond to it. We may embrace it or set up a defense against it. However, to continue to resort to what is known and avoid any relation to the unusual or the different, is to block progress.

The greatest examples of *intolerance* are often to be found displayed toward new thoughts or ideals which may in themselves be quite innocuous. The suspicion of their different nature sets up a barrier of hostility which many minds will not try to surmount. The many smear campaigns that one reads about in the local press, or which may pass by word of mouth, often have no grounds other than the distinctive character of something which is unusual and for which a consequent suspicion exists. There are religious sects which inculcate such suspicion in their members for any different dogma or concept, solely on the grounds that it is a deviation from the orthodox.

There is a distinction which must be made between caution and suspicion. One may cautiously investigate that which arouses his curiosity. He should never imprudently accept that which is not comprehensible to him for it might be dangerous. Once having investigated, intelligently and prudently, whether the attraction proves to have merit, it should then be indulged, if it can be. To know the advantages of something and not to seek to avail ourselves of them if we can, is to defeat the very benefits which accrue from the instinct of curiosity.

Cultivate intelligent curiosity. Substitute caution for suspicion. Condemn nothing merely on the grounds that it is unusual. Add to your life every new experience which reason shows to be advantageous and which good judgment indicates is feasible.

A continually suspicious mind discloses that the individual is ignorant, fearful to inquire, or just plain mentally indolent.

Fraternally,
RALPH M. LEWIS,
Imperator

False Masters

It is amazing how many members are duped by the claims of those purporting to be Tibetan or Indian masters. Usually those making such claims state that they have received some great initiation and their authority in a remote land, such as India, Tibet, Egypt, or the heights of the Andes. There are two reasons for this: first, the distance lends enchantment especially because of the great amount of occult fiction associated with such lands. It becomes easy to build up fantastic and impossible stories in the imagination of their listeners. Second, the more remote the place which is named, the more improbable it is that the person who is listening has ever been there and knows anything about it and can confute the claims.

The thing that surprises the true mystic or those who are officers of recognized esoteric orders is the gullibility of otherwise intelligent people. A man or woman glibly uses certain esoteric terms, claims that he or she has had an initiation in some great temple and has been empowered to bring a message to the Western world for the salvation of mankind, and these otherwise intelligent people never question him, never doubt the stories nor ask for any proof.

If the same listeners were to go into a shop and the merchant were to make fantastic claims about his products, they would want some proof, some demonstration that these were true. When they call on a physician, they expect to see his license and his certificate of graduation on the wall. The same is true when they want a house designed. They want to know the standing of the architect. If they do not know him personally, they ask a friend who does know something about his work, and has proof of his connections. However, when they confront these individuals claiming to be "masters from Tibet" and the like, they accept everything unquestioningly.

Unfortunately, some students of legitimate esoteric organizations, which require their

members to study and individually prepare themselves, are the ones who are most susceptible to such claims. It might be asked, How can a person who is already a member of an authentic esoteric order, with an established history and traditions, be so led astray? That is quite simple to answer. Personal development or mystical illumination is acquired slowly. The illumination may come as a flash, but it is preceded by arduous study of laws and principles and much application of them. There are some individuals who are not really students. They are indolent. They are looking for short cuts. They are looking for a sudden descent of power that will immediately give them all the attainment they hope for, with little or no effort. So, when an individual makes sensational claims and uses a conglomeration of mystical phraseology, it is believed that there is a possibility that this individual is truly the source they have been hoping to contact. Here is someone who by the touch of his hand or finger, or by some magic phrase or word, will transmit to them the power which otherwise would have to be acquired through legitimate fraternal connections over months or years of time.

We are reminded of the early adventurers of two or three hundred years ago who were seeking fountains of perpetual youth or hidden golden cities where rare gems could be scooped up in baskets. Expeditions were organized and set out to find such easy wealth, only to be sadly disappointed. If these persons would only stop and think a moment, they would realize, from the phraseology used by the so-called Tibetan or Indian master, that their knowledge was eclectic or borrowed from numerous sources as from the Hindu philosophy, from Rosicrucianism, Theosophy, and Occultism. It is not pristine, that is, original in any sense. Often the reasoning, or lack of it, on the part of the individual, who claims to have had the "great initiation" in a remote land, would be sufficient proof that he was not qualified to be a messenger or bearer of great truths to the Western world.

If an agent of your Government calls upon you on official business, the first thing he must do, before acquiring any information from you, is to present his credentials. He

must make good his claims as to his authority and position. The average man or woman would be reluctant to merely accept the statement of another that he represented the Government's tax department, health department or police department. Yet some of those same men and women will never ask for any proof that these individuals are the masters or teachers they claim to be.

It is amazing how many persons in America and England, for example, claim to have been initiated by the great masters in Tibet and to have been given special powers and authority. In the first place, it is extremely difficult to obtain governmental authority to enter the Tibetan area. One must have a passport from his own country and then secure a visa from the Indian government, which is not a simple matter. It is even *more difficult* to get the permit to enter into the northern states or principalities of India, which are independently ruled by maharajahs. Then, finally, the traveler must obtain a permit from the Tibetan authorities to enter their country.

If anyone were to challenge these self-proclaimed great initiates of Tibet, who are now in the United States and elsewhere, to present their passports and show their legal visas and certification of entry into Tibet and adjacent countries, they would not be able to do so. Every traveler who *really* has been to those countries can produce his credentials upon demand; those who cannot are absolute frauds. Furthermore, some of the men and women who claim to have recently come from those countries and to have had initiations in temples or lamaseries, are physically incapable of making such arduous journeys. This latter can be seen from looking at them.

What is the purpose of such false representations? Usually their reason is to start private classes and to exact *large fees* from the gullible persons, or to start pseudo-movements and confer fantastic titles upon their followers for substantial sums. Eventually, they become bolder and bolder or, shall we say, more and more desperate in their attempts to make both ends meet. Their activities are finally brought to the attention of the police and, if they are not arrested for obtaining money under false pretenses, they depart from the country suddenly and in

their wake they leave a host of disillusioned but much wiser followers.

It must be realized that every large established authentic esoteric order, such as AMORC, has world-wide connections. It is in touch with every legitimate, established and traditional source of mystical knowledge and esoteric philosophy. There is nothing that could be hidden from it, for it has the means at its disposal of obtaining all that is necessary to be imparted to the true seeker. Furthermore, Tibet and Egypt have no greater truths than there are in the Western world today. At one time those remote areas were sanctuaries for great truths, but those storehouses have been opened in the last century and the knowledge has come through the proper channels for dissemination. The great teachers in remote lands are anxious to disseminate truth through reliable channels, through organizations with background and integrity. They do not select some unknown, unqualified individual to be their sole disciple.—X

Delusions of Existence

A soror of Honolulu confronts our Forum with the old question of *reality*. She states that the monographs point out that earthly life is a delusion, not a reality. She specifically asks, "What is the logic for God's placement of the vast mass of humanity in a world of delusion? I venture to say that most of our lives are lived with scant or no thought at all of achieving Cosmic attunement. Why are we not kept in the Cosmic world to begin with?"

The Rosicrucian monographs do not deny a material phase of existence. However, Rosicrucians contend that the so-called material world is not a separate state or substance, but rather a different expression or manifestation of the *one* universal Cosmic essence. Each phenomenon has its foundation in *Cosmic being*, that all-pervading energy. The fact that we perceive a distinction or demarcation of phenomena is indicative of our finite nature. When we cannot observe the continuity of one manifestation of the Cosmic, that is, its merging into another, we think of the hiatus as the end of one substance or condition and the beginning of another. Thus, to most persons, material existence is conceived as an independent one,

quite apart from the Cosmic. Not only that, they are of the belief that what they perceive has an actual external counterpart, that it exists as they experience it.

The so-called material world consists of those octaves of *nous* which are the creative force of the Cosmic, those that fall within the range that can be discerned by our objective senses. If we had other receptor organs in addition to our eyes, ears, and noses, we would extend our physical world. That which is not now perceivable would be added to what we call *physical existence*. Even what we do perceive is of a secondary nature. In other words, we perceive not actual objects, but vibrations of energy. These vibrations are formed into sensations by the organs that receive them. The sensations, in turn, assume in our minds ideas or identity as the things we experience. Since, in the material world, our senses stand between actuality, the vibratory energy which acts upon them, and our consciousness, we can never know, directly or firsthand, what actuality is really like.

There is the excellent example presented, I believe, by the ancient philosopher *Pyrroho*, the skeptic. "Which," he asks, "is actually the apple? Its color, its shape, its odor or its flavor?" To each sense alone, the apple is the quality of that particular sense. Without the sense of smell, the apple would appear as a reality only in terms of the qualities of the other senses, and yet we cannot say that an apple is just its color or flavor. It is something which, to each of our senses, has a different nature and, when combined, we call it an apple. However, none of these qualities, or their combination, which occurs within our minds, is what we perceive it to be.

Thus the world, as we know it, is truly a series of *illusions*. This should not discourage us. Rather we are given an excellent opportunity of fashioning the world to our own liking. Man can certainly be master of his life, if he can fashion life to his liking. Though energy is amorphous, that is, formless, and is very definitely related to our physical organism, in the manner in which we perceive and interpret it, yet we are subject to certain of its unescapable influences. We are *part* of the very forces that we are experiencing. We cannot set our-

selves apart from nature. To do so, we would destroy ourselves, and thus end our objective consciousness, so we would have no conception of the world. It is, therefore, first incumbent upon us to understand something of the functioning of nature, that is, as it works in and around us. Beneath all nature's apparent forms lie basic phenomena. These must be understood. With such understanding comes the ability to work in harmony with nature rather than at cross purposes to it. After that, we can then construct upon such harmonious relation any concept, any *illusion*, that may best suit us. What matters it that we call a series of impulses and sensations a certain thing, if we work in harmony with them?

The more we study Cosmic principles, the more the *images* which we establish in our minds come to represent the basic nature of the Cosmic. We do not mean that, with Cosmic understanding, we can perceive or hear a physical existence which is an exact reproduction of it. Rather, we will form images which, as ideas, will not lead us astray. They will cause us to be consistent with Cosmic law, even if their form is illusory.

Let us use the analogy of the simple but spiritually devout person who believes in an anthropomorphic or personal god. To him, god is a benign old gentleman as a sage or philosopher, who desires obedience to his edicts and in return bestows benefits upon the good. This conception of god is quite primitive. Nevertheless, since the individual has found, through communion with the Cosmic forces, an understanding of them, and acts accordingly, his concept of god symbolizes the spiritual power he experiences within himself. That image, then, so long as it will direct him toward personal attainment is a *constructive illusion*. Each of us must and will find images, illusions if you will, that are adapted to our level of consciousness. They cannot be harmful unless they cause us to act contrary to our own higher nature which is the Cosmic itself.

The soror asks, "Why were we not kept in the Cosmic world to begin with?" *We are in the Cosmic*. The Cosmic is not just somewhere distant from us. Our beings are of and *in* the Cosmic. We presume the soror means, Why are we in a physical body? The

answer is simple. We, our egos, that which we refer to as self, is not possible, as we know it, without a physical body. There can be no reflection of light without a reflecting body. There can be no soul-personality without the reflecting substance of the body.—X

Basic Reading

In the *Rosicrucian Digest* we have periodic book reviews by Frater Joel Disher of our Literary Research Department; also there have appeared at times in *The Rosicrucian Forum* suggestions about various works that we feel are beneficial to every real student and particularly to Rosicrucians. The books recommended are those that are sound; they are not just fictional. If any positive factual statements are made, they have been investigated by the Order to determine the truth of the assertions made.

There is certain *basic reading* which every Rosicrucian should do. It is necessary to keep his mind flexible, to keep abreast of that knowledge which he should have. Every Rosicrucian should have one good textbook on ancient and modern *history*. It should be a work which is not only interesting but factually accurate and written by an authority on the subject. History is a review of the thoughts and actions of people, of events which have transpired. History concerns the shaping of nations, customs, policies, and ways of living; it discloses errors that have resulted in catastrophes. It also shows the landmarks of the progression of mankind, or civilization. As we have pointed out in our monographs and in this *Forum*, *history repeats itself*. This is because the human mind itself goes through various cycles. If we know what those cycles are, or what tendencies are displayed in human nature under certain conditions, we can prepare ourselves. We can avoid making mistakes.

Quite often today, we read in newspaper accounts where some individual states that never before has this or that event occurred, or never before has man experienced this or that. Such statements reveal that the writer of the article has little or no knowledge of history, or little or no knowledge of the causes of events; thus, a good text on history is advisable. We are very happy to recommend such good, general histories. Those of you who would like to have the titles of

such worth-while histories may write to the *Rosicrucian Research Library*; if you live within the United States kindly include postage, or, if you live elsewhere, kindly include the equivalent. Our Librarian will be happy to give you the desired information.

History, however, is concerned with the *past* and we have explained why it is necessary for us to know that past. We should also learn something of general *science*, of the application of the physical laws of the *present*. In our Rosicrucian teachings we touch on a number of the sciences, not for the purpose of making an individual proficient in any one science, but rather to demonstrate the unity of Cosmic laws and to show how they function in various phenomena. The superstition and ignorance so prevalent today are the result of persons not knowing something more about nature. It is advisable, therefore, for each individual to have one or two good books on general science which at least outline the subjects of physics, physiology, psychology, and the like.

One should avoid, however, some of the very trite, and extremely popular works on science which are currently published. An advanced complex text is not necessary, but one should have a simply worded and *authentic* work to which he can refer.

It is also advisable for each member to have, as basic reading, a good text on ancient, medieval, oriental, and modern *philosophy*. Such constitutes the history of the development of thought. It is a panorama of man's mind—the story of the development or formation of ideas. So often we are inclined to think that we have a virgin idea, that we have conceived something entirely new. To us it is original, though all we need to do is to consult a history of philosophy—the history of thought, to find that perhaps someone said it a thousand years before and much better than we could express it. Now, a study of the history of thought has this particular advantage: it shows us how far men have advanced. It constitutes a foundation upon which we can stand, a point of departure for our own thoughts.

Just think what would happen if we did not have a history of philosophy! Suppose each man began anew to examine life and

to evaluate it and contemplate the mysteries. After laboring most of his life on these problems, he might come forth with an idea equivalent to what Plato uttered several thousand years ago. If, however, he had studied Plato, he would immediately know whether his ideas paralleled those of Plato or whether they were quite unique and constituted a development or refinement of the ideas of that thinker. In other words, the pages of the history of philosophy are like rungs of a ladder. We climb the ladder and we come to know when it is necessary to try and erect a higher rung, to extend the ladder, in order to carry us beyond. So, a good library should have these basic works.

Of course, if one wants to specialize, then he could get in addition, for example, a book on just one aspect of history, such as American history, or one on the medieval period; if particularly concerned with the sciences or the arts, he might obtain one text on phases of those subjects. Specialization depends on the taste of the individual, but each should have at least that foundation of literature as suggested above.

A warning must be given about fictional works that purport to enlighten the individual. Why should an individual who professes to be interested in mysticism, for example, or in metaphysics, read *fiction* in order to derive information on such a subject? In reading a fictional work on mysticism and metaphysics, he is exposing himself to highly imaginative, unfounded, unfactual, and often dangerous ideas. The person who professes to be interested in mysticism, philosophy, or related subjects, but who insists on reading about them only in novels, is really saying in so many words—whether he realizes it or not—"I am mentally lax!" He wants something that he can talk about, that gives him a lot of terms which he can read without any effort; he is willing, thus, to make the mistake of filling his consciousness with false concepts rather than work for what is true.

Much of mystical fiction is basically false, the locale has never existed; the mystical characters do things and say things which, from the true mystical point of view, are absolutely impossible, and which are in violation of Cosmic principles, even though they may seem fascinating and stimulating to the imagination. Some persons have actu-

ally tried to apply some of the practices of these mystical novels to their own lives—even though they knew they were fictional—and such practices have resulted in a breakdown of their physical and mental health. These practices made them seem queer to their associates and made them objects of ridicule. Their silly mouthings, quotations from the book, and the like, did an injustice to the subject of mysticism and metaphysics. Either be a student of the subject and turn to reliable sources of information, or do not try to seek this information.

If you must read fiction (and there is much of literary value) read it for what it is—*fiction*. Do not confuse it with informative, authentic, doctrinal works. Do not quote it; do not try to practice it. There are few mystical, fictional works which the Rosicrucian Order recommends for the simple reason that most of such fiction is rubbish. *It has been written to sell*. The author is only interested in the sale of the book, as is also the publisher. The effect of the book's contents upon the mind of the reader is of no consequence to them.—X

Asking Help from the Cosmic

There are few members, particularly at the beginning of their studies, who do not upon occasion ask how they may receive help from the Cosmic. It is of course the purpose of some of the lessons in the Neophyte degrees to present the ways and means by which each of us may call upon the higher forces for help, strength, and inspiration. Through the process of concentration and meditation we can accumulate our own knowledge and experience by which this may be done, but just as accomplishing anything else, we first must create confidence in ourselves to be able to utilize the principles which we are taught. In addition to this, we must bear in mind that there is much truth in the traditional statement that those who help themselves are helped by outside forces also.

Man faces his environment and the situations which develop within it; and, as a result, all environment seems to be a challenge to him. Obviously, man is not going to be given assistance when he has the intelligence and ability to help himself. On the other hand, one does not have to hesitate to call upon higher forces. This is because

man is related to those forces and is merely reaching for a higher level of expression by directing his attention to them. We might sum it up by saying that man is free to call upon the Cosmic for help, but at the same time, he is obviously obligated to use every ability which he himself can develop.

Recently, in looking for a reference upon this subject, in compiling a lecture, the following quotation was found in some of the early writings of Dr. H. Spencer Lewis, the first Imperator of this jurisdiction. In five short, but to the point, sentences a very great deal of advice is given that should be constantly considered by every student of AMORC teachings as he advances in his studies and becomes more proficient in his use of the principles and in his gaining of that knowledge that is presented. If each student will develop an increasing degree of proficiency in concentration and keep the following facts in mind, help will be available to him when he seeks it. The important point in using these suggestions is in your attitude—consider that carefully.

"You must help yourself in every possible way if you expect the Cosmic to cooperate with you. The Cosmic is not to be used to *supplant* your efforts but to *supplement* them. In seeking anything with Cosmic cooperation, you should continue your efforts just as though the Cosmic was not helping you. Simply follow every urge or hunch, every inspiration that you may receive, and go about your efforts with the confidence that you have a silent partner helping you. This should not minimize your efforts the least iota but rather should encourage you to greater effort and to more diligence in your seeking."—A

Time, Space, and Mind

In the fundamental principles of AMORC teachings, as contained in the introductory lectures to the Neophyte degrees, the subjects of time, space, and mind are introduced. These are literally foundation stones upon which much of the Rosicrucian work is based. The introductions in these first monographs present a point of view usually somewhat different from that which has been entertained by the individual prior to his study. Consequently, it is perfectly natural for many questions to arise in the minds of students concerning the interpre-

tation of these three subjects. Questions regarding time, space, and mind are not necessarily limited to neophytes. As a student advances through the various degrees that make up our studies, there is additional material on these subjects in their connection with other topics. Furthermore, they receive special attention at various points in the degrees. This explains why interest remains continuous.

Because of various questions from many individuals, space has previously been given in *The Rosicrucian Forum*, and it is not probable that a great deal can be added, but occasionally it is well to re-examine what we might believe to be elementary or fundamental subjects, since a different point of view will sometimes clarify misunderstandings that may exist.

The advanced student eventually learns that time, space, and mind cease to be three separate unrelated spheres of subject matter. Gradually the concept is gained that while three terms are necessary to describe the process or processes to which this terminology is applied, actually in some ways the three terms can be considered as referring only to one thing. This one thing may be our whole conceptual experience. Gradually, as man adjusts himself to environment on one hand, and the development of consciousness on the other, he is growing into higher degrees of knowledge through experience.

Man evolves along three planes: physical growth, objective knowledge and experience, and subjective realization. These three phases of growth are separate and yet closely interrelated. We know as a very simple example of this fact that mental capacities develop with physical growth. A normal adult has a greater mental capacity than does an infant or child. Consequently, the over-all growth of man through a physical lifetime is related to these three different phases of existence. Although each phase has its own particular attributes, it also sometimes is related in complex ways to the other attributes.

In order to analyze the subjects of time, space, and mind, even though we see that they all tie closely together, it is necessary to separate them as a matter of discussion. First of all, however, we must fully accept the fact that time and space are both objective realizations. Since we are in the habit

of relating objective realization and knowledge directly to concrete things in the material world, there is a tendency to consider time and space as being something apart from the rest of the material world with which we deal each day. The result is that many people, consciously or unconsciously, have built up a concept of time and space that is somewhat ethereal in its nature. When this point of view becomes established in mind, then time and space are looked upon as bordering close to the so-called spiritual world; or, to put it in a more simple form, we separate in our own consciousness the concept of time and space from that of all other material things which we perceive through the usual objective channels. Actually, everything that comes to consciousness through our five sense-faculties is just as objective, insofar as our realization of time is concerned, as is a stone wall or any other physical thing in our environment. A thing seems different because it is perceived differently.

Space, for example, is the lack of the usual material things which we perceive. If all was material, then it would be logical to conclude that space did not exist. We might therefore say that space is simply a gap in human consciousness. We are conscious of many things revealed to us by our objective faculties, but where there are no things revealed there appears to be nothing. The nothingness, however, exists in consciousness rather than in actuality.

What we fail to perceive, and thereby cause *the gap* in consciousness, is simply that which does not immediately register upon our consciousness. A few years ago a dog-food manufacturing company gave away what it called "silent whistles." You blew into the instrument and no sound was heard, yet it would call a dog as surely as if you had whistled in the usual manner. What actually happened was that the sound of a pitch above the hearing level of the human ear was produced by the current of air in the whistle. The dog with its sense of hearing developed to a higher perception than that of the human being, or attuned to higher rates of vibrations, heard the whistle. In other words, the sound of the whistle existed, but in the human consciousness there was only a gap insofar as the auditory sensation was concerned.

The universe is full of vibrations similar to the so-called noiseless whistle for the calling of the dog. Our sense faculties perceive only a very limited range of these vibrations. If you will refer to the chart of vibrations that accompanies one of our early monographs, this is made quite clear. Certain vibrations are of such a pitch or rate that some are perceived by our feeling, others by our sense of hearing, and so on through the vibratory scale, until finally the highest vibrations which a human being can perceive are those which are visual. We know that there are light vibrations which we cannot see, for example, the ultraviolet vibrations, but if we expose our bodies to them for a prolonged period of time, a condition is produced upon the surface of the skin of which we are later made conscious in the form of sunburn.

The universe is filled with vibrations. Objectively, we are aware of only a part of them. The gap that we do not perceive we refer to as space, wherein actually it cannot be a condition of nothingness but merely a state that registers nothing on our consciousness since we do not have the equipment with which to perceive these vibrations. The human being can no more directly perceive these vibrations outside the range of the sense faculties than can a radio set pick up a television program. Each instrument is made to be sensitive to a specific range of vibrations.

In all our perceptions we are constantly directing consciousness to whatever happens to be the center of attraction for the moment. When our consciousness attends a certain thing or is directed to a definite subject, we are conscious of the thoughts and sensations that constitute our actual process of thinking about that which we are perceiving or are doing. This process causes consciousness to have duration. It begins and it ends. If in the dark a light would flash on and then flash off, in all probability our consciousness would be directed to that light for the duration of its existence. In our looking back in retrospect, the duration would register in our consciousness; and so to set up a standard by which to measure that duration we would refer to it as a period of time. This is no different than setting up the standard of a yard or of a meter to measure the size of a room.

Time, then, is an objective realization of the duration of consciousness. It exists only in terms of consciousness, and if we did not have a clock to artificially measure the duration of consciousness, our concept of time would be altogether different. If after a day of hard work, one drops immediately into a restful sleep upon retiring and does not awake until the normal sleeping period is over, the consciousness of time is lost entirely. It is only by checking with the measuring standard, which in this case happens to be the clock, that we determine that the period of time has been six, eight, or ten hours. For convenience we have divided the period of rotation of the earth into the units of time, just as distance between the equator and the North Pole was divided into small units which became the meter, a standard measure of distance.

In considering mind we must first of all realize that mind is not the brain. The brain is a physical organ which is the coordinator of the nervous system, a subject which would require study by itself. Mind, we might say, is the container of consciousness. It is the attribute of life and being in which we have the awareness of I or self. It is more than this; for it directs the operation of both the voluntary and the involuntary movements within our bodies and is the seat of intelligence instincts. It contains, as well, potent intuitive knowledge in addition to what it is receiving objectively. Mind becomes both the generator and the coordinator of our being. Without it the vital processes of the body would cease, the heart would not beat, digestion would not take place, and the physical body would disintegrate. In that respect we might say that mind is the source of mental and physical life. It makes possible our existence as living and intelligent beings. It is constantly conceiving and transferring objective and subjective perceptions to our consciousness. It becomes the place where these perceptions are coordinated and become stored in memory. It is the point of intelligence of soul force and life, and it is a process of living to respond to its generative forces and to enrich it with the content of experience.

When the mind is used to its maximum capacity it efficiently accepts stimulation through the objective and subjective channels, making possible for man to have at

his service and for his use the sources of knowledge from the physical world and from the source of life itself. It grows in proportion to man's desire for it to grow and to use its potentialities exclusively.

Man has been given the process of reason by which he may reconstruct previous experience and knowledge in terms of present concepts with the possibility of transforming future conditions. In that sense the mind creates, and as it creates it makes it possible for man to bring into physical existence those things which previously may not have existed. These basic principles are the foundation of Rosicrucian psychology, because man's behavior will depend a great deal upon how he conceives of time, space, and mind, and on his proper evaluation of them in his own thinking and in his life.—A

The Growth of Mysticism

Members have frequently asked—is the mystic concept growing or are more people now than in the past turning to the study of mysticism? It would be difficult to give statistics in answer to this question, but it is possible for us to understand through mysticism that its concept can grow both in the individual and in society.

The Rosicrucian Order, in basing its philosophy and metaphysics upon the principles of idealism, is basically, as has been frequently repeated, an organization devoted to the study of mysticism. Much has been written on mysticism in the monographs and in supplementary materials of the Rosicrucian Order, and much still remains to be written and spoken. It is our fundamental premise that until the concept of mysticism can be brought effectively into the consciousness of all living beings, we will never be able to fit ourselves with proper adjustment and peace of mind into the Cosmic scheme of which we are a part. Regrettably, the mentioning of a mystic or mysticism to an individual uninformed upon the subject leads to misunderstanding and the release of many erroneous concepts.

Mysticism has been so misunderstood that it has frequently been related to fanatic practices, the doings of misunderstood sects, or even to orthodox as well as unorthodox religious practices. As late as 1900 the school of psychologists and psychiatrists of that time were primarily in accord in their agree-

ment that the mystical experience was no different than a psychoneurotic experience or even the physical effects of the use of drugs and alcohol. In other words, the materialistic psychologists of the latter part of the past century believed that any practice or concepts of an individual who claimed to have unusual experiences of a spiritual nature were simply the manifestation of a disordered mind.

This concept has gradually been broken down in the past fifty years until today the average psychologist of more modern schools will concede that it is not an abnormal situation for man to relate himself to his Creator. This was brought out particularly in the organismic school of psychological thought which showed what many mystics and idealistic philosophers have known for centuries—that the mystical experience of a man or a woman leaves that individual with a degree of satisfaction and peace of mind, and a feeling that he has made an accomplishment, and that he has been able to tap a reservoir of power and knowledge. On the other hand, the results of the use of drugs or the psychoneurotic reactions of a disordered mind are always followed by a period of depression, or by the other extreme, that of elation, which in itself is an abnormal process following a similar abnormal function within the human mind and body.

The proper attitude in man's relating himself to God has never been to the detriment of the human mind or body. It is true that there have been those ascetics who have, by false reasoning, believed that the mortification of the body would aid in spiritual development. This, in all ages, even at a time that such practices were popular, has been proved by the true mystics and idealistic philosophers, as well as by the great leaders of religious schools, to be a false premise. Jesus, Buddha, Mohammed, and many great teachers stressed the need for a sane mind and healthy body as one means of fulfilling our obligation to God.

The trend in contemporary thought has in a degree shown the truth of the subject matter we are here considering—the mystical concept is maturing. That does not mean that the mystic of two, three, or more thousand years ago was not as true a mystic as any who may live today, but it shows that

the general idea that mysticism as a key to self-realization, to soul unfoldment, and to the attainment of the contentment and peace of mind for which humanity searches, is growing and can become a more potent factor in the lives of humanity today. The maturity concept—a realization which psychologists have so recently stressed—that man must grow beyond the infantile reactions in his adult years is also true, to a degree, of his spiritual development. As we read of the primitive practices of early men and compare their religious, philosophical, and psychological concepts as being crude, we see that man's concepts of God and himself, as well as the processes by which he can relate himself to God, have matured, in spite of the prophets of doom who claim that civilization is about to come to an end and that everything that humanity has accomplished will perish.

Actually, the human race is maturing toward a greater conception of God, but in making this statement we must qualify it with the consideration of the fact that *time* for God is nonexistent. As this maturity concept continues to grow it may still take thousands of years before humanity reaches a great degree of advancement beyond where it is even today. Much will depend upon man himself as to what this rate of growth will be.

Mysticism in Rosicrucianism is placed first above all things. It is the first word of our complete name. It is the basic concept upon which all our teachings are built. It is well that before we go further in considering points regarding man's spiritual growth that we define this word so as to eliminate confusion and erroneous ideas that may exist in the minds of those not familiar with the subject. For a definition, let us refer to an impartial source, or at least a source as impartial as possible. A reliable English dictionary—one accepted as scholarly and authentic—defines mysticism as follows: "The doctrine or belief that direct knowledge of God or spiritual truth is attainable through immediate intuition or insight and in a way differing from ordinary sense perception or use of the reasoning process." First of all, we will note in this definition that there is no reference to anything mysterious, queer, or bordering upon abnormal behavior. We will notice, in the second

place, that outside the use of the word *doctrine* the definition in no way relates itself to religion, religious practices, or theology. However, nine out of ten people who might look upon mysticism at least as a rational process would immediately relate it as a part of religious dogma or as a principle of theology. Almost everyone's concept of mysticism, if not related to something unusual or queer, does relate it to religion.

Actually, religion has no more authority to control mysticism than it does to control the coffee and doughnuts that are served at a church social. While there have been many deeply religious people who have been mystics, and no doubt saints of great religions have practiced mysticism and many have been great mystics, it does not necessarily follow that one is essentially dependent upon the other.

We of course must concede at this point that these comments will depend upon one's interpretation of what is meant by religion. We might conclude that any idealism or system of thought that looks toward a higher force than a material world is, in a degree, religious. What I intend to clarify here is that mysticism is not *limited* to theological dogma—that mysticism can function separately, free and independent from religion, just as can philosophy, psychology, sociology, or mathematics. There have been times in history when religion has tried to control all these subjects and to relate them to its doctrines. Without intending to belittle the place of religion in the life of the individual, mysticism is, in the belief of the Rosicrucians, something greater than can be confined in any religion, or even in any one philosophy, or in any system of thought regardless of what premise may be the basis for its concepts.

Mysticism grows in direct proportion to man's understanding of it in his individual life and in direct proportion to his knowledge of God. Society as a whole accepts much that the individual does not. A group of people will follow a predominating pattern, and yet if each individual member of that group was analyzed as to exactly what his particular viewpoint was on a certain subject, it might differ from the pattern of the group. So it is that if mysticism is to be a potent factor in society, it must be within

the individual that its concepts take root and flower.

The flowering of mysticism is the very process of man's maturing as a human being so that the human race may return to God who was man's Creator. In the booklet, *Psychology of Mysticism*, one of the Leisure Hour Series, we find the following conclusion: "Mysticism is the only philosophy of life that can stand as a defense of the dignity of the individual. Most ideologies, most philosophical and sociological concepts of man, lower individual value. Individuality is frequently submerged with the erroneous concept that such beliefs are for the benefit of many. Materialism places individuality on a par with transitory physical things. Only mysticism can uphold the inherent dignity of man's soul, and can permit man, not regimented by science, philosophy, politics, or religion, to stand out in his own right and as being truly representative of his own relationship to the Absolute."

This point of view sums up the fact that mysticism is the only system of thought that can make man stand upon his own dignity and potentialities. It is only through mysticism that man can see God in a way so that he can relate himself to his Creator, and as a result, become freed from any material limitations about him, and find his true place in life. If he finds that true place he will then arrive with complete understanding to the purposes for which he was created and for which he was born. He will know why he lives under the particular circumstances that may or may not be at the moment highly satisfactory to him.

If man does not approve of his position in the world, his lot in life, then it is within the scope of his own potential abilities to raise himself to where these things can be made clear. The result may not be complete ease, or be an attainment of a heaven of eternal harp-playing, but it will bring peace of mind, and a deep underlying contentment that comes when understanding and feeling are so related that we are in harmony with powers stronger and higher than ourselves, and yet intimately and confidently sure of their existence and their purpose as being good.

When this feeling, which is after all no more or less than a descriptive picture of the mystical experience and the psychic

growth process, is fully apprehended by the individual, he takes his true place in life and in creation. It is by the growth of this concept within the individual that mysticism can become a dynamic force in the life of the Rosicrucian. It is only by this concept that the life of any individual can be made completely worth while.—A

Idealism and Crisis

Whenever situations develop in man's history, or within the personal life of the individual, where values are changing and the future becomes unknown and even somewhat alarming, it is time for the difference between the fundamental theories of idealism and of materialism to be brought to the forethought of many individuals. This fact is reflected in our correspondence. Changes of situations in personal lives, radical announcements in the news of the day, lead many members to ask for further guidance toward the attainment of a point of view that would be a help in spite of the pressure of circumstances about them.

Under favorable conditions, both for society and for the individual, less thought is given to the problem of ultimate values and final reality. However, when times such as those which exist today are uppermost in man's mind, he gradually turns to questioning what it is that he may possess, either in material things or in ideals, that would prove its worth regardless of the fluctuating events that are or may soon be taking place. Under such circumstances, the differences between materialism and idealism are reflected in people's thoughts.

During the last war the expansion among most religious denominations was outstanding, showing the immediate response of the average individual to turn to a higher force for support for those things within his usual pursuits which he could not find immediate assistance to control or to understand. Much of the attitude of the individual toward religious concepts, under such circumstances, is merely to have faith reaffirmed in his own mind so that when he is confused by perplexing problems of survival for himself or loved ones, including his ability to earn a living or having a place to live, he can by the narcotic effect of faith find solace and some peace of mind in surrendering his own reason to a set of spiritual ideas. These ideas

then replace for him the constant worry and questions that arise in his mind and for which he can find no answers except in the blind acceptance of faith in a higher force or being. Religion plays a most vital role in such circumstances. It has a therapeutic effect in that it helps troubled minds to find a reasonable amount of peace, and, therefore, to be able to maintain sanity and reason.

There are those who wish to inquire further because they are not satisfied with mere faith as a replacement of problems and questions. These individuals turn to religion, but go more deeply into the nature of things, into the philosophical and metaphysical field of speculation and inquiry, looking for additional channels by which the Absolute and the purpose of the Creator might be, at least to a degree, revealed to them. It is of course a fundamental aim in Rosicrucianism to help man to attain peace of mind and his place in the Cosmic scheme. The basis of Rosicrucianism, from a metaphysical standpoint, rests on the acceptance of the principle that the ultimate reality in the universe, the final good and the true purpose, is not to be confined to the material world. By this principle, we state that materialism and mechanism are inadequate, that they are sufficient only to the extent of helping us to understand the material world and the material body in which we reside.

Perfect understanding of physical laws is not sufficient, however, to meet a crisis in the mental process of the individual. It does us no good when we are faced with the great questions of life, such as birth, transition, welfare of ourselves and families, as well as the questions of future adjustments, to have at our finger tips all the accumulated knowledge of the physical world. We can understand, to the point of being an authority, the principles as propounded by modern physics, chemistry, and engineering, and yet find no solace in that knowledge if we are personally faced by a crisis which has to do with our own preservation or with the welfare of those we love. In such circumstances, the intelligent individual in all periods of history has usually acknowledged that there are forces more potent and more important than those which govern the functioning of the physical world. These are found in the idealistic concept that the final reality, the final purpose of all things, is

tied up with those factors which do not confine themselves to the physical laws and expression of the material universe.—A

Is Personal Initiation Possible?

“Can a person initiate himself in the esoteric and mystical sense? Can an initiation ceremony which, for example, may be sent to one through the mail be really effective in accomplishing true initiation?”

The word *initiation* has its origin in the Latin word *initia*, which is a *generic* term for mysteries. However, long before the Romans the mysteries were extant in the Oriental world. The mysteries, generally, meant not something which is weird or awesome, but esoteric or private knowledge. The mysteries were, in fact, a gnosis or higher wisdom. By higher we mean a knowledge which transcends the usual profane information of the day. It consists of uncommon knowledge about man, nature, and the gods which was considered of a sacred nature and, consequently, exalted. Because knowledge, such as the early sciences of mathematics, astronomy, and the religious ideas of immortality, was the result of great study and mental labor, it was treasured and not to be contaminated by profane discussion. Only worthy persons were to be the recipients of the mysteries.

To receive initiation, the candidate must display the proper qualifications. He must show dissatisfaction with the prosaic order of life. He must desire to come into a new power, to bring about a transition in his thinking and in the affairs of his life. His purpose must be in accord with the great value attached to the knowledge and powers he would receive from his initiation. He must, by tests and preparation, show a readiness to receive the great honor to be bestowed. This readiness consisted of moral purity, a mental capacity to comprehend, and often certain physical qualifications, such as a fair degree of health.

Psychologically, the elements of initiation, so far as the individual is concerned, are:

(a) A resort to introspection, the function of honestly analyzing oneself and his life and coming to a conclusion as to one's insufficiencies and need, whether they be spiritual, moral, or intellectual.

(b) The engendering within the individual of the aspiration to attain the ideal

which to his mind will surmount the inadequacies which he has realized within his own nature.

(c) The exacting from the individual of sacred obligations, a formal promise, either made to himself or to others, that he will strive to realize his aspirations, notwithstanding any sacrifices that may have to be made.

The structure of all true initiatory ceremonies, wherein one is to be *introduced* to the mysteries or exceptional knowledge, consists of four elements. The first of these elements or basic rites is known as *separation*. This consists of a ritual by which it is impressed upon the candidate that a transition in consciousness is to occur. There is to be a change in his order of thinking and living. He is to depart from the old regime of thought and action. This separation from the old order is often dramatically effected by blindfolding the candidate or having him enter a darkened chamber which may even be intentionally quite noisy, so as to represent the chaos of change from one state of mind and living to another.

The second element is the rite of *admission*. The candidate, by various fascinating acts, is made to realize that he is now entering upon a higher plane of thought, that he is in consciousness being *reborn*. He must come to know that he has left behind him his past concepts and erroneous ways and has risen to a more lofty perception and apperception of existence. He may, during this ceremony, actually be lifted from a sarcophagus or coffin which is symbolical of the rebirth to a plane of advanced thought.

The third rite is that of *exhibition*. There are revealed to the initiate the sacred signs and symbols, precepts and truths, of the new gnosis with which he is intrusted. Such signs are often indicative of the learning that is to be imparted to him as he progresses through the mysteries.

The fourth fundamental rite of initiation is *re-entry*. It is a preparation for the actual return of the initiate once again to the profane world from whence he came. There are first exacted from him solemn obligations, in which he must promise to keep his experience secret. Also he is told to apply his experiences to his living for, although he returns to the world after being reborn, in his spiritual and mental image he has

undergone a transition and he must live according to his new enlightened status.

Thus it can be seen that fundamentally initiation *begins within the mind* and emotional nature of the individual. He must be critical of himself. He cannot be smug or self-satisfied. He must have the aspiration to rise above his present moral and intellectual status. He must desire *improvement of self*. He must seek those conditions, those things, which will contribute to his moral, intellectual, and psychic satisfaction. True initiation is fundamentally of a mystical nature. It is the elevation of the consciousness by which a transformation of the manifest personality occurs. The self must be illumined, endowed with a new gnosis, by which new horizons of understanding and accomplishments are revealed to him. Unless there is that psychic, intellectual, and emotional gratification, the individual has *not* been initiated.

The external formalities, the ritual consisting of acts such as genuflection, circumambulation, music, incense, chanting and the like, are principally symbolic. They depict the significance of aspects of the initiation. They suggest states of mind through which the consciousness of the candidate should pass. In fact, these external features are intended to aid psychologically in inducing the proper conscious state or psychic experience by which the candidate is *actually* and *inwardly* initiated. Unless this state of consciousness prevails and is an intimate, immanent experience, there has been no real initiation, regardless of any elaborate ceremony.

Initiation must be more than a noetic or intellectual experience. A logical presentation of symbolism and the elucidating of philosophical principles are not sufficient. There must be an esoteric experience and emotional uplift, a kind of spiritual regeneration by which the individual feels a change occurring within himself, not just in his environment. It is, therefore, absurd for anyone to claim that initiation is not possible except in pretentious surroundings and with a number of persons officiating. Such perhaps would be conducive to *assisting* the candidate to initiate his own consciousness—but initiate himself he must. No one can initiate another. He can act only in the capacity of a preceptor or guide.

Since esoteric initiation is, therefore, of a mystical nature, producing a transition in the consciousness of the self, the ceremony can be accomplished by the candidate in privacy. One can arrange his sanctum within the confines of his own home whereby he can experience that exalted state, which is the end of initiation, without others being present. A candidate alone within the privacy of his own home can, in performing the proper ceremony, come to realize the rites of separation, admission, exhibition, and re-entry or the return to the daily world. He can exhibit to himself the sacred signs and symbols and contemplate their explanation as given him in the ritual. After all, one who in the depths of a forest seeks communion with nature or the Cosmic, or who within the silence of himself and with great humility and sincerity prays for enlightenment and a resurgence of Cosmic power and receives it, has been initiated in the mystical sense. Consciously or unconsciously, he has employed the necessary elements of initiation by which its effects are induced.

In fact, initiation ceremonies, in which many persons participate and which include many external functions, must be very studiously prepared by those who know the *technique of initiation*. If such is not done, the ritual itself may defeat its purpose. It may become so objective, through its appeal to the reason and to curiosity, that it prevents the candidate from entering even momentarily into the subjective state by which initiation is accomplished.

As to whether an initiation ritual, sent through the mail, can be effective, the answer, of course, is *yes*. If the ritual is prepared in such manner that, in performing it, the psychic conditions and state of consciousness necessary to initiation are induced within the candidate, then that is all that matters. Whether the ritual is introduced to the individual in a printed form and he performs it by personal acts or whether it is revealed to him orally by others, is of little consequence. We repeat: it is first essential that the individual truly seek initiation in the mystical sense.—X

The Greatest Harmony

A frater in Texas now asks this Forum: "What, in your opinion, makes for the

greatest harmony in the lives of humanity?"

The general understanding of harmony, if not applied to any particular art or science, is a concord, or agreement, between various things or circumstances. It is a unity or coordinated relationship. Insofar as the human mind is concerned, that which appears orderly is something whose nature is comprehensible, and, to the intelligent, has a fundamental relationship of all of the parts of which it is composed.

A collection of things is disorderly if they appear to be independent of each other, and if they follow no arrangement for the parts to seem to convey some quality or condition to each other. The rungs of a ladder, for example, placed in a pile, would appear to be without order. When they are arranged an equal distance apart and attached to vertical uprights, the pieces then become to our understanding the rungs of a ladder; it is because they participate in a pattern. They contribute to an end which we have conceived for the parts.

The mind dislikes disorder for such is confusing and unpleasant. Chaos is an irritant to the mind because consciously or unconsciously the intelligence tries to organize all that it perceives into a comprehensible arrangement. It is only by such means that we can derive meaning from what our senses disclose to us. Harmony, therefore, as an experience of order, is always gratifying to the human. Harmony, in itself, becomes an *ideal* for mankind. Though most persons do not strive for harmony as such, they do try to attain things by other names which, in effect, constitute harmony.

The man, who, for example, pursues sensual pleasures, gratification of the appetite, is only seeking that harmony of which he is most conscious. The pangs of the appetites, the aggravations of the passions, are distressing to him. The pleasures which their satisfaction affords are in agreement with his animal nature. The one who pursues an intellectual idea to create some literary or scientific masterpiece, perchance, is appeasing a mental urge. He is compelled to create a reality, that which will correspond to the idea which he has. If in this creation he brings forth the concept he holds, harmony results. There is a relief from the dynamic, intellectual urge.

The religionist, the philosopher, the mystic, all find harmony in bringing their personal consciousnesses in accord with the universal-life rhythm which permeates their being. They are subconsciously aware that there must be some accord with a vaster manifestation than their own physical person. Until they have altered their thinking and their lives, raised their consciousness to a point where they feel that they are in at-one-ment with this Cosmic rhythm, they are not in harmony.

The harmonies of life—for there are more than one—are of a hierarchal nature; that is, they are according to a scale of relative importance. From the physical point of view, somatic or bodily harmony, must come first. *Health* is the primary harmony. We are spiritual and intellectual entities, im-mured within a body. The body is the temple in which sacred elements are housed. If this physical structure is not in harmony, in agreement with the forces of nature of which it is composed, too much of a limited demand is placed upon the consciousness of the person. He is compelled to devote considerable time to that one aspect of his being at the sacrifice of the other interests of life. This demand produces distress. Observance, then, of the laws of hygiene and a knowledge of the basic facts necessary to health are the requirements of this first harmony.

The second harmony is the intelligent approach to human society, that is, harmony with mankind. It is necessary to try to understand ourselves—why we think and act as we do. What constitutes the important values of life? Why are morals a social necessity? Why is it that man cannot be completely independent of his fellows? It is necessary to realize that certain sacrifices must be made by the individual for the whole of humanity if he is to exist and to find happiness in his existence. The very nature of happiness itself must be understood by the individual. He must make a distinction between negative and positive pleasures, those which are not momentary but lasting.

A person who through ignorance, or through wilful disregard of common sociological requirements, makes of himself a recalcitrant, or an outcast, comes to find himself out of harmony with all mankind.

This produces a psychological maladjustment, the result of which causes the individual to feel oppressed by society. He then strikes back at it, trying to hurt it as he imagines society is persecuting him. As a result, society considers him a menace and eventually inflicts pain upon him as a punishment. This latter act confirms the individual's erroneous opinion that society is his enemy.

One cannot understand society or make any worth-while contribution to it until he first tries to understand himself. He should critically review his acts, opinions and conclusions, as well as his inclinations. The individual should know, or try to know, the motives behind his impulses, his likes and dislikes. Further, he should willingly, not as the result of the compulsion of society, place restrictions upon himself, that is, cultivate *self-discipline*. He will then know to what extent he may act without infringing upon the interests of others.

By really knowing himself he comes to know a great deal about human nature. This kind of adjustment brings about a harmonious relationship in society. It is experienced as genial living and camaraderie, cultivating a sense of security and a spirit of cooperation from which one may derive so much more from nature and existence.

The highest harmony of all is man's accord with the Cosmic. It is that Peace Pro-found experienced within, which brings a warm glow of contentment throughout one's whole being. Further, it is the causing of the inner consciousness to think and to act, or to compel action, in accord with the dictates of the highest self. The spiritual or moral life causes the individual to establish ends which he believes do not just serve his limited physical or intellectual self. He sets objectives for himself which he conceives as arising out of the spiritual essence of his own being. Society calls these spiritual or moral precepts. In general, they are manifested as relative unselfishness, acts of self-sacrifice made by the individual. They embrace the welfare of humanity as a whole. It is only by such ideals that mankind is advanced. All other ideals are directed to the benefit of the individual himself.

We disagree with those who contend that this last harmony or accord with the Cosmic

should come first. It really cannot. One must first observe the lower or physical order of his being, then the intellectual order, which results in self-analysis, before there is created a foundation upon which he may climb to approach Cosmic harmony. This order of One, Two, and Three, or a gradation of harmonies, makes possible the greatest usefulness of our being, in which the great ecstasy of Cosmic Consciousness is to be found. We are triune in function and in the quality of our being. To pursue *only* one aspect of our nature is to cause a deficiency in the others. The ascetic who endeavors to escape from the world and the problems of man, and who practices self-negation, denial of the needs of his body, while at the same time he is praying, is out of harmony with the very source to which he has turned for his supreme pleasure.—X

Forum Subscription Increase

It is with great regret that we announce a moderate increase in the annual subscription rate of *The Rosicrucian Forum*. After December 31, 1950, the subscription rate for one year will be \$2.25. This is indeed a very small increase—only twenty-five cents. It has been necessitated by the rapid rise in the costs of paper, printing, envelopes, as well as in clerical expense.

As you must realize, this publication is a highly specialized one. The only source of revenue to offset the expense of its preparation is the subscription price itself. There is no outside advertising revenue as with most other periodicals. Furthermore, the fact that *The Rosicrucian Forum* does not use large, bold headlines, numerous illustrations and photographs, means that you *are* provided with twenty-four pages of solid and, we hope, interesting material. This magazine is an *exclusive* one. It is not available on newsstands; nor by subscription to nonmembers.

It may interest you who are members of *The Rosicrucian Forum* family to know that only *one third* of the entire membership of the A.M.O.R.C. of this Jurisdiction is subscribing. You may wonder why, since the *Forum* concerns the teachings, and contains specialized articles, answers to questions sent to the Imperator and to other officers, and is practical in the information it affords. The answer is simple. Some of our Rosicru-

cian fratres and sorores are *more studious* than others. They are more thorough. They want to go further and deeper into many subjects. They are more exhaustive in seeking information. It is natural that such minds would be subscribers to the *Forum*. Others, with the exception of a few who might be affected economically, find the usual study material quite sufficient. So, *we depend upon you* to perpetuate this periodical and the good work which it is doing.

Perhaps some of you do not know that *The Rosicrucian Forum* was instituted by our late Imperator, Dr. H. Spencer Lewis, as a private periodical. It was intended to express his personal opinions, the result of his knowledge, experience, and his profound studies of mystical, metaphysical, philosophical, and related topics. It began by his answering questions directed to him by members in the course of his correspondence. He was stimulated by many of the questions received. He felt that these answers, which often came to him Cosmically, should not be limited to one letter to be read only by one person, but that such answers should be made available to all others who would be interested and who may not have thought of the question. As a result, the *Forum* came into being. It is just what its name implies: a meeting of the minds of the students of the Order, a place where they can express their views and opinions—where they can ask questions and get authoritative, Rosicrucian answers.

Such an activity, it must be realized, could not be conducted in the monographs, nor in the *Rosicrucian Digest*; nor could it be accomplished by individual letters. The cost of the latter would be prohibitive. The *Forum*, then, affords an economical and most satisfactory arrangement.

You can do something more than just be a *Forum* subscriber in order to help. You can try to make all Rosicrucians with whom you have contact to see the importance of *The Rosicrucian Forum*, the added benefits, the amplification of the teachings that they can receive through being members of our *Forum* family.

THIS IS IMPORTANT! If your subscription renewal arrives at Rosicrucian Park before December 31, 1950, the old rate will be accepted—namely, \$2.00. Remember, all subscriptions or renewals received *after* that

date will be at the *new rate* of \$2.25 per year.—X

The Speed of Thought

A frater rises to address our Forum: "There is one question I would like to ask concerning the speed with which our inner thoughts travel. In one of the monographs there was a statement to the effect that our thoughts reach to any point instantaneously. It is my conception that the cosmic scale of vibrations covers all vibrations from zero in rate to an infinite rate, of which the material world uses only a small portion, such as the radio spectrum, our light frequencies, etc. Our radio and light vibrations are electromagnetic in nature and we are told that they travel with a finite velocity (186,000 miles per second). Do our inner thoughts travel in some manner by a portion of the cosmic scale, and if so, do not all the vibrations travel with the same speed—that of light? The technical side of the question is perhaps too deep for my understanding, but I would like to know if our inner thoughts travel instantaneously (infinite speed) or with a finite speed."

This question revolves about the problem of what is the property of thought—and of what does it consist. Is it an energy? Has it an electromagnetic quality or is it a psychic factor, the vibratory nature and velocity of which have not, and perhaps never will be, measured. These questions embrace not only the subjects of metaphysics and psychology, but physiology and physics as well. We cannot hope to answer the question in the quantitative sense but only from the qualitative point of view.

We do know that the nerve impulses, which are essential to the mechanism of thought, are of an electrical nature. We have determined as well the velocity of different nerve impulses. It has been discovered that the nerve has an electrical potential which can be measured. An excised nerve has, at its end, a transverse or cross current which is negative in its polarity. The same nerve has a longitudinal (along its surface), positive electrical polarity. The nerve which is not excised or cut has been found to have the same polarity throughout. It would appear that injury to the nerve, such as severing it, changes its electrical potential.

The electrical currents and potentials were determined by the use of an instrument known as the galvanometer. This is a scientific device, the indicator of which is deflected by minute electrical currents. The physicist, Helmholtz, was the first to determine the velocity of the nerve impulses. Various results have been obtained in research since his time. The velocity of the wave of the current in a frog's motor nerve, for example, is twenty-five to twenty-eight meters per second. By using the oscillograph, which visually depicts the wave of the motor nerve, it is shown to reach a maximum, then fall off, and again periodically return to its peak. Further research has shown that the velocity of waves is different in varieties of fibres. In other words, the nerve impulses seem to vary according to the fibre through which they pass.

Helmholtz proved that there is a variation of the electrical impulses of the nerves, with changes in temperature. For the average room temperature in the motor nerve of frogs, impulses travel with the velocity of twenty-eight to thirty meters per second. It is known that, when *light* falls upon a living retina, "an electrical charge is produced by visible rays of the spectrum." There is a photoelectrical process, by which certain chemicals are transformed into electrical impulses by contact with light. Further, the passage of visual impulses along the optic nerve "is accompanied by changes in the electrical potential." The electrical impulses established by light acting upon the retina, as they pass along the optic nerve, alter the normal flow of the electrical energy of that nerve. The variations of that flow, it would appear, produce the sensations which, in the visual area of the brain, cause us to become conscious of objects or to have visual *thought* images.

In relatively recent years, with the development of the scientific instrument known as the electro-encephalograph, it has been proved that the brain radiates an electrical energy. It is natural that the brain should, since it is a matrix of neural (nerve) tissues and nerves convey electrical impulses. Electrodes are attached to the occipital and frontal regions of the head, and there are registered on the instrument "two or more rhythms of electrical discharges."

That thought is of an electrical nature, or of an energy which is related to electrical potentials, is indicated by the fact that the rhythm of the brain radiations is disturbed by worry, anxiety, or even problems in arithmetic. The subject, to whose cranium the electrodes are attached, if relaxed, will show a normal rhythm pattern of radiation on the graph of the electro-encephalograph. If he is questioned on a subject which requires some concentration as, for example, a problem in arithmetic, the graph registers an erratic disturbance of the rhythm wave. It would appear that the mental process of thinking or reasoning calls forth impulses from other neural sources which are imposed upon the normal radiation of the brain.

The radiations which are detected by the electro-encephalograph cannot in themselves be said to be thought; they are electrical impulses of the brain cells. On the other hand, alterations of these brain impulses may cause changes which, as new impulses, are experienced as sensations which, in turn, constitute ideation or thought. The radiations which are registered on the instrument are not of a high frequency. They are not capable of being transmitted, as, for example, a radio wave, and detected by instruments at a distance. If this is so, then how is it that thought is projected or transmitted through space, as experiments in cryptesthesia, in telepathy, and in the Rosicrucian teachings would indicate.

Although thought, as experimentation with the electro-encephalograph has proved, will alter the low electrical potentials of the nerve impulses of the brain, it may also engender an extremely high frequency wave which as yet no mechanical means can detect. This *ultra wave*, which thought may produce, may reach out into space and not be blocked by any material substance. We know of the great penetration which is possible by the cosmic rays. Actually, however, what the cosmic rays are still remains a mystery, because we experience only their secondary effects. Their origin or absolute nature has not yet been discerned. On our Rosicrucian Cosmic Keyboard chart, which shows the relationship of all vibratory energy known to man, it is revealed that some vibrations increase to an incomprehensible number per second. Even beyond these lie the octaves in which the phenomena of psy-

chic projection and the *soul essence* occur. Could it not be that thought, as a form of vibratory energy, exists within these octaves of infinite manifestation or that thought produces such radiations as a secondary effect? In such event, the velocity of these transmitted thought vibrations might exceed that of light and of electromagnetic phenomena.

Suppose we presume that the velocity of thought is the same as that of light (186,000 miles per second) and that eventually this can be established as fact by scientific measurement. In effect, then, thought would be instantaneously received by all those who dwell on earth and are capable of discerning it psychically. Certainly at such a tremendous speed as that of light, the lapse of time between any two points on the surface of the earth would be so small that, to the human consciousness, thought would seem to be instantaneous. As for thought's being transmitted through stellar space as, for example, to remote stars at the speed of light, this would mean that there would be quite an appreciable lapse of time, notwithstanding the great velocity of light. At such tremendous distances as some of the remote stars are from earth, the one who receives the thought waves on such a world would have to wait perhaps as long as 10,000 years for the message.

Not knowing the velocity of the transmitted energy of thought, we can only presume that it corresponds in some degree to the tremendous velocity of psychic phenomena which is far beyond the rate of light. In such an event, thought would be *timeless*. It would really be infinite. All consciousness anywhere capable of receiving the impulses would simultaneously respond to them. There would be no obstructing factors such as space or substance.—X

Perseverance in Study

We wish it were possible for us to make the average candidate for membership in the Rosicrucian Order realize the distinction between *study* and *mere reading*. In recent years there have been numerous courses of so-called "studies" which have been sold; most of these have as their whole purpose a mercenary interest. They are not part of a membership plan, nor are they of an international organization. They are merely a series of eight, ten, and twelve lessons assembled for the purpose of teaching one, for

example, to play a musical instrument or to sing, or to build some home device, etc. The promoters of such courses of study are usually not very sincere. They do not particularly care as to whether the one who subscribes for them succeeds or not. The person does not attain any membership, and there is no obligation except just to furnish him with the course of lessons—usually all at one time, and in consideration of a flat sum of money.

To encourage the sale of such courses they have usually stated that the study is "just like reading"; that is, as simple as reading a newspaper—no concentrating, no effort. That is false. Anything worth while requires concentration. The subject has to be dominant in the mind; all extraneous thoughts must be excluded. The person has to dwell on the subject, analyze the ideas conveyed; otherwise, the material does not become a forceful part of his consciousness—without this concentration, the person does not learn.

There is a distinction between studying and reading. Casual reading is more of a passive function. Generally, the ideas are given to us already formulated and predigested, as in the newspapers. Those ideas which may happen to arouse your emotions, make a particular impression on you; you may remember them for twenty-four hours or for a week or longer. That part of a newspaper account, or the average story that you read which may be a little complex, a little difficult, is often passed by. As a result, you may not remember it. *Study requires concentration.* Concentration requires force of will. In a sense, study is an aggravation to some because it requires a kind of mental labor, and it is natural for people as a rule to try to escape labor unless they have a serious end in mind.

Now, all this means just this: that although we try to explain in our literature, which is sent to the inquirer, that he must concentrate upon the studies in order to get the utmost from them—that he must really study—nevertheless, many have misunderstood this statement. The reason is, as said, that so often in other literature it is announced that they need *just read* it; this habit causes them not to consider seriously our reference to study. They think of it in the terms of casual reading. Consequently,

when they receive our monographs and find that they do have to study, one of two things happens. Either they immediately allow the monographs to accumulate and do not open them, or they rush through them looking for something which is simple, easy, and which requires no effort. They pass by that which requires thought and meditation. Such action results in their missing the importance of the most profound and beneficial aspects of the teachings. After five or six months, or a year or two—if they remain in the organization that long—they are apt to state that they have derived little benefit. If the truth were known, one would find that they had put forth but *little effort*, also.

We want each member to enjoy the teachings, to thrill over the new knowledge and the explanations of the so-called mysteries. We want each member to feel fortified by the facts of life presented, to have instilled in him confidence—the confidence that comes from knowing what to do and when to do it. However, the Rosicrucian teachings must not be taken in the sense of entertainment, as an intellectual pastime. No one should be a member of the Rosicrucian Order—and most certainly the Grand Lodge would not accept him—if his attitude was that if he had nothing else to do he would study the monographs.

The purpose of the Rosicrucian teachings is to help you to formulate a practical philosophy of living, to remove ignorance, to give you power, to help you master life. Therefore, you have to *apply the teachings*. You have to adapt them to *all circumstances* that may arise in your daily affairs. You have to make them a companion, a helper, just as you use your knowledge of arithmetic. One studies arithmetic, or mathematics not just as an intellectual pastime, not just to stimulate his thinking or as a challenge to his intellect, but, rather, one uses mathematics as a tool of the mind to help him in the solution of problems that arise. Consequently, each day, wherever there is any quantitative problem that needs measurement, one applies his knowledge of mathematics to find the necessary results.

It is in this way that one should use the Rosicrucian teachings. The more difficult one finds life, the more problems that arise, the more unfortunate circumstances that confront one, the more justified is Rosicru-

cian membership. If the teachings have any value at all, it is in their practical application to the affairs of living.

How unfortunate it is that some members will write and say: Many conditions have arisen in my home life, my business, or, with my health, and I think it best now that I discontinue my Rosicrucian studies and membership until my affairs have improved. In other words, they are discarding the very factors or elements upon which they should depend in a crisis. To use another analogy, it would be like the man who takes with him a life preserver when he goes swimming; if he is suddenly gripped with cramps in cold water and finds it difficult to swim, he discards the life preserver because he does not want to be burdened with it. As a result, he may drown. The teachings are not fair weather friends but a support and a guide in all the conditions of life.

If the Rosicrucian student cannot see how the teachings can be used in his particular emergency, it means that he has not the proper comprehension of the teachings; or he may be so distraught at the moment that he does not know just what principle to apply. In such circumstances, he should not resign his membership; he should *call upon the organization* of which he is a member, to have them point out some law, some aspect of that which he has read and studied, to apply to his problem.

From the viewpoint of the Grand Lodge, when a member discontinues his membership because there is a change in his affairs and states that he will wait until things are better before continuing his membership, we are often reluctant to re-admit him to membership. From our point of view, he does not have the proper spirit; his attitude toward the teachings is not what the Order wants it to be. Having that attitude, he would probably discard the teachings again in another crisis. He will never master his life because he never tests the principles, never gives them a chance. Further, such an individual is not a real credit to the Order. We can never point to him and say: There is a man who has used the teachings! There is a man who has demonstrated the laws and principles!

We do not mean to imply that when every crisis arises, in every problem, that

the application of the Rosicrucian teachings and principles will immediately dissolve the situation or bring about the solution of a problem. We do know, however, that the application of our principles and teachings will be beneficial; and though they may not restore the individual to his former status, at least they will help him considerably more than if he had not applied them. As many of you *Forum* readers know, the teachings go far beyond that; they often become the sole remedy, the sole support in a crisis of personal affairs.

We are going through critical times now. People's faith in security—the peace of the world, and their personal future—is being shaken. There is likely to be confusion. With confusion there comes panic. This means a tendency to abandon everything that has been an established way of living and thinking, to slough off the very things that are needed. There are many things in our lives that each of us has sacrificed and should sacrifice many times, before one sacrifices the value of the Rosicrucian teachings.

The true value of the Rosicrucian teachings is not because they are Rosicrucian, but because of their content. The Rosicrucian teachings constitute an orderly presentation of Cosmic and natural laws. Certainly, these laws should be known by us, whether they are taught by the Rosicrucians or by any other renowned esoteric fraternity. To be ignorant of these laws of nature is to make of ourselves puppets, to expose ourselves to conditions unintelligently, and to submit to consequences as they arise.—X

Lost Personality?

A frater from Arizona, addressing our Forum, says, "A group of us were discussing projection and this question arose: Assuming that one had mastered the art of projection and was able to stay out of the body for a period of days and sudden transition occurred at that time, would that projected personality or astral body remain a wandering entity? Would it be lost and straying, or would the projected consciousness return at the instant of death?"

This question is both unique and interesting. It is first necessary to make clear that the projection of the personality, of the self, does not sever its connection with the body. We do not like to use the word *extension*,

for it does not accurately describe the function of the projected self, as we state in our Rosicrucian monographs. However, in this instance, the word *extension* may be used as an analogy. In projection, we extend the ego, the personality, so as to reach out beyond the immediate limits of our physical body and the range of our objective senses. Normally, the self, that state of awareness which we conceive as apart from all other things, is limited to our immediate person and a relationship to things which, for example, we see or hear objectively. In projection, the range of consciousness transcends our immediate environment: we can have a sense of awareness of self in surroundings thousands of miles distant. In such an instance, we, of course, lose our realization of all realities in our physical surroundings. To use another analogy, it is like raising a telescope to our eyes to look at a distant object. In doing so, we no longer perceive that which is near us.

When we extend or project our consciousness of self, it has not lost its bond with our physical body. The spiritual consciousness, the vital life force, of which self is a consequence, is still resident in the body, even though there be no momentary awareness of the body. To use a further analogy, when we observe a highly interesting motion picture, it absorbs our attention and the consciousness of self is projected into the scenes of the film. The self, however, or the consciousness of which it is composed, is still in the body as well as being in the scenes of the film. It has really expanded to include the story of the film.

Let us liken the consciousness of self to a powerful beam of light. The beam may be turned upon its own physical support, causing it to stand out in sharp detail, that is, the beam of light may be turned upon the fixture itself. Then, again, the beam of light may be turned outward so as to be focused on a distant object. Even in the latter case, however, the source of light is still in the same place. It does not leave the fixture or stand to which it is fastened, merely because it is directed into the distance.

What would happen if, while the floodlight was focused on a distant object, someone would suddenly pull the switch, shutting off the electric current to the fixture?

There would be no more light visible. However, we could not then say that the beam of light had been severed from its fixture, that it was lost in the sky, or that it was straying on the distant mountaintop toward which it may have been directed. Rather, it would be more nearly correct to say that we have cut short the relationship between the fixture (the body) and the current (the soul force) by which the light (the self) came into existence.

Likewise, then, if transition occurred while one was projecting the self, it would instantly return to the soul force and be released in its original prebirth form. It would not remain isolated or separated as an entity in the Cosmic or on earth. *There cannot be any lost personality.* We must realize that self-consciousness or ego, which is projected, is compounded of the vital life force of nous, or the universal essence, and the *body*. If the relationship or unity between the elements of which it consists is altered, then, obviously, the self cannot retain an integrated and independent nature. You cannot separate the flame from the candle and its wick.

It is also advisable to mention that the self is not—or at least is very rarely—projected from the body for more than three or four minutes at a time. The usual interval of projection of consciousness is fifteen seconds! This may seem inconsistent with the fact that those who are successful with projection may recall an experience that, in the relating, may take several minutes and which, if it occurred objectively, would require a lapse of time of perhaps several hours. We need only have you recall your dreams for similar experiences. In a dream an event which would, in a waking state, require perhaps a whole day, may transpire in seconds. It is very simple to explain this. In consciousness the flash of ideas is exceedingly rapid and cannot be compared to corresponding physical activity. For example, it takes longer to climb several flights of stairs than to *imagine* yourself doing so.

In projection it is only necessary that we become conscious of certain ideas, that we realize what has transpired. Since very complete experiences of a psychic nature can be realized in seconds, there is no need for the self to be projected for such extended intervals as days.—X



IS THERE Life On Other Planets?

The Majesty Of the Heavens

HAVE YOU EVER, in the stillness of night, gazed at the heavens overhead? Have you wondered if there are *intelligent*, breathing beings moving about on the numerous planets—out there in that vast thrilling universe? Are you curious about meteors, comets, asteroids, and solar systems *other* than our own? In comparison with the vast canopy overhead, our earth is but a grain of sand in an infinite sea. Does the mysterious vault above contain the answers to the reason of the universe and the purpose of human existence?

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No. 3

ACCEPTANCE

If boundless vision is denied,
Then let me see
Clearly the little space of earth
Allotted me.

If I can set no stars aglow,
My hand may light
Candles to guide a pilgrim's steps
Throughout the night.

If never should my voice be heard
From sphere to sphere,
Let me be glad if it can reach
One listening ear.

—Helen Reid Chase

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Greetings!



AMATEUR PSYCHIATRISTS

Dear Fratres and Sorores:

Up to a few centuries ago the attitude toward the mentally ill was little changed from what it had been in Biblical times. Fear of the insane, or of the deranged mind, was intermingled with superstitions as to the cause of the disorder. The belief in demonology was still prevalent; invisible entities were thought to take possession of an individual by means of *inclusion*. In other words, they were presumed to enter the body through one of its several apertures. The irrational mind was considered evidence that these elements were controlling the thoughts and behavior of the "possessed" one.

A favorite method of "treatment" in the Middle Ages was flagellation, an inheritance of the ignorance of earlier periods. The patient was tied to a wall by his wrists and stripped to his waist, or left naked; his feet were chained to the stone floor of his filthy cell, and he was beaten mercilessly with a staff or rawhide whip. The intent was to drive from the afflicted person the malevolent entities which were believed, in some mysterious and unaccountable way, to have entered and dominated his reason. In a sense, the theory was that there was a substitution of personalities. By beating the unfortunate person, the undesired personalities would be compelled to flee and the victim would be restored to normalcy.

The mentally ill were thus confined in the most rigid quarters and were often forgotten humans. If the floggings did not kill them, the diseases contracted in the prisons did. At first, in Europe, the mentally afflicted who became obstreperous were placed in prisons with dangerous criminals and were shown no more consideration than the vicious, anti-social individual. It was only with relatively recent research in abnormal psychology stimulated by the early developments in psychoanalysis by Janet and Freud, and later by Jung and Adler, that psychiatry came to be considered in the light of a therapeutic system worthy of association with medical

and other systems of somatic treatment. That there is a psychosomatic relationship which accounts for many organic disturbances was, at first, believed to be a heresy and was scoffed at.

Abnormal psychology and psychiatry, however, cannot work independently of biology, physiology, and neurology. Memory, perception, apperception, reason—even consciousness in normal functions, are dependent on what is called the *mechanics of mind*. For an understanding of this mechanism, a thorough knowledge is needed of the nervous systems, the brain, faculties of perception, the association areas and the neurons. No less important is the thorough comprehension of the causes of the emotions, psychological and organic. The origin of the instincts and the physiology of the endocrine glands are related to these studies and there must be extensive clinical experimentation. All states of mind and behavior cannot be determined by a physical examination. It is necessary to observe the patient's reaction to environmental and other stimuli. One of the most important factors is a common agreement upon terminology. A hackneyed misuse of terms only adds to the confusion and often results in a wrong approach to the solution of a psychiatric problem.

I think there is no better example of ambiguous terminology than that which is connected with the word *unconscious*. This word is bandied about as though it had a fixed meaning, acceptable and comprehensible to all. Credit must go to James Grier Miller, of Harvard University, for, shall we say, his exposé of the abuse of the word, a word which is so important in psychology and psychiatry. Let us quote from Mr. Miller's admirable work, *UNCONSCIOUS*. We shall present a few poignant sentences.

"It has been said that the unconscious has been the occasion for a greater flood of more abject nonsense than any other psychological concept, with the possible exception of 'instinct'."

"It has been said that no philosophical term is at once so popular and so devoid of standard meaning as *consciousness*; and the layman's usage of the term has been credited with begging as many metaphysical questions as will probably ever be the privilege of any single word. Both of these observations were made early in the century, and the term has since then, had more than thirty years to amass confusion."

"In psychological writings, one finds, besides *unconscious*, other words formed by compounding prefixes with 'conscious,'—*subconscious*, *preconscious*, *foreconscious*, *co-conscious*, and *superconscious*."

Mr. Miller relates that there are sixteen specifically different meanings for the word *unconscious*, which may be found in psychological writings. He then gives the variations of the meanings which should be understood by the trained psychologist and psychiatrist for efficiency in his profession. The following are but a few of these important distinctions.

"*Unconscious*—inanimate or subhuman, incapable of discrimination or behavior under any condition whatsoever; *unconscious* in this meaning of the word."

"*Unconscious*—absent-minded, daydreaming, anesthetized, etc. A person is unconscious, in this sense, when he is in one of the states in which the stimuli of the external environment are not affecting his behavior, or in which he does not show normal reactions to, or discrimination of these stimuli."

"*Unconscious*—unsensory; applied to an individual's actions, emotions, needs, drives, etc. Examples: stimuli not reaching organism. Inadequate stimuli affecting the organism. If the energy of the stimulus does not reach the sense receptor which it can affect, the individual will be unconscious of it. Throw a light into someone's ear and, if none of the light reaches his eyes, he will not be conscious of it."

Then, there is: "*Unconscious*—(applied to an individual acting instinctively), behaving in an unlearned basis; (applied to his actions, ideas, emotions, needs, drives, etc.)—*unlearned*, or *inherited*."

It is patent from the foregoing that the practitioner attending the ill must be a thoroughly trained individual and one versed in the etymology of all terminology related to his profession. Several States in America

will not even permit a nurse to become registered to practice until she has had extensive psychiatric training, both theoretical and clinical; the modern physician realizes the increasing importance of psychosomatic relations, and when he is of the opinion that an objective condition in his patient has its cause in a psychoneurotic factor, he will refer him to skilled *specialists*.

Most certainly, those who are ill, and if the prognosis indicates the cause lies within the mental realm, will want to consult and receive treatment from learned and experienced psychiatrists. A man will not trust amputation or other surgery to his local barber, as was the custom a few centuries ago. He would not allow his community pharmacist to prescribe a patent medicine concerning a severe illness without the advice of a skilled pathologist and diagnostician. Most unfortunately, however, persons who are emotionally disturbed, who are obviously suffering shock from stimuli of which they are not conscious, are induced to "consult" amateur psychiatrists and psychologists.

These *consultants* do not term themselves amateurs. In fact, they represent themselves as *psychologists*, *psychiatrists*, or *advisers* on mental problems. They may not even use the word *psychiatry*, or *psychology*, but, instead, another coined phrase or title which *implies the same* qualifications.

Who are these amateurs? Some are frauds. They pick up certain phraseology from desultory reading and hang upon the wall a diploma, a document received, perhaps, after the completion of some brief, obscure course in a diploma mill. They do not prescribe medicine but in every other way they assume the authoritative position of reputable medical and drugless physicians.

Among these amateurs there are others who are *faddists*. They are swept off their feet by a sensational book which represents to disclose within its pages the whole secret of the mechanical process of the mind and at least implies that also within its pages is a solution for all mental ills and deficiencies. Many who read such works are mere neophytes in psychological terminology and principles. In fact, it is perhaps their first contact with such terms. They believe that they are being introduced to an entirely new matter. They read the book in good faith,

and they may take a course of six, eight, ten, or twelve private lectures—usually at a considerable fee—on this subject, and then they are licensed by the author, or by the publisher to practice; but they are never so licensed by *accredited authorities*.

As we have said, they may not style themselves as “psychiatrists”; yet, in their consultations, these untrained persons with little or no knowledge of biology, physiology, or academic psychology, attempt the work of legitimate, skilled practitioners who have had years of specialized technical training and clinical experience.

What is the result? Thousands of unfortunate persons are deluded. They are delayed in having the competent treatment which they need. The amateur consultant may offer suggestions as remedies which might actually be contrary to the somatic condition of the patient, that is, detrimental to his physical health, of which the amateur knows nothing.

Why the sensational interest in these books which purport to explain systems of remedy for emotional disturbances and mental disorders? Sometimes the individual hopes to find a quick solution to his own partially realized instability. Moreover, such books are viewed by many as offering a sudden way of gaining a livelihood in a simulated profession without the necessary labor and the long study and training for a legitimate profession in the therapeutic field.

In various cities of the United States and elsewhere, fraudulent and amateur psychiatrists have been prohibited from practicing under penalty of arrest and fine. Authorities, too, will soon legislate similar laws prohibiting the new wave of “consultants” who even though not professing to be psychiatrists are *assuming* the responsibilities for which they are not qualified.

Do not risk your mind and mental health in consultations with amateur psychiatrists, no matter what title such may assume, or what single book, or twelve lessons he may have taken as a course. If the person is not, as well, a practicing physician, *beware!*

Faternally,
RALPH M. LEWIS,
Imperator.

Basic Rosicrucianism

It is difficult for some individuals to put into a few statements the general meaning of a complete idea. This explains why questions come from members in all degrees of the Order asking for a statement summarizing the basic philosophic thought of the Rosicrucian Order. It is impossible to summarize the whole of Rosicrucian philosophy, but we can pick out by analysis certain facts which, if not the most important are at least dominant in the Rosicrucian fundamental principles.

If we were to review in a short synopsis the basic facts and principles which we accept in Rosicrucianism, we might be able to summarize them in many different ways. However, since all of us are interested in bringing these principles into our own consciousness, so that they may be an expression of ourselves and lead to a satisfaction within our own minds and lives, we of course wish to relate them to personal things, to our own lives and experiences, and to the meanings by which we can grow into more complete spiritual and psychic understanding. Therefore, from a standpoint of each of us, we might summarize the basic Rosicrucian philosophy into four points. Upon these four points we can build a foundation which will cause our psychic being to become at least as equally alert to the existence of the intangible, transcendent forces in the universe as we are to the physical laws to which our bodies are constantly linked.

The principles are as follows: First, as a human being I possess a consciousness which is a direct manifestation of the life force and is linked to the source of all life, and through it to the universal intelligence or the Absolute. This first principle puts man in a position of becoming aware that he is not an isolated entity. A process of examination or reasoning will reveal to him that his physical body contains chemicals in a form common to other material things, or at least to be found elsewhere in the material world. The same reasoning and attention directed to the human body will immediately reveal that there is existing within that accumulation of physical matter a force which motivates it. This is life. Even the materialist must concede the existence of life. Many say it is only a chemi-

cal process, but no chemical will restore life once it has ceased to exist, nor will our most modern chemicals maintain that life force once it has begun to ebb.

Great achievements have been made in the so-called miracle drugs of the past few years, but they, too, are not *life*—they are *material*. While they may help the body to restore harmony under unusual circumstances, once life is beginning to leave the body no chemical arrangement will retain it in that body. Thus it is that we become more and more aware that life is an expression of a force higher than any material factor with which we are familiar. It belongs to that fundamental force or energy which started the whole universe and maintains it. It is a part of what we call *God*, the Universal Intelligence, or the Absolute, and through it we are directly linked to that higher force and to all other human beings and life forms that manifest this same life.

The second point of our basic principles is that this link between man's consciousness and the Absolute exists in and through man's evolving soul. Just as the body carries the physical material chemical composition which makes it what it is, so we say the soul is the immaterial counterpart in a certain degree—at least it is the maintainer of the life force that enters the body. This soul is the true personality of each human being. It is the repository in which all experience, all the life potential of the past, present, and future is maintained. It is the point of contact with God. It is said to be evolving in the sense that it is unfolding in terms of our own consciousness.

This is neither the time nor the place to enter into the controversy of how a perfect soul can further evolve. The soul as such of course is a part of God and does not need to evolve, but the personality which God has implanted within the "segment" of the soul, which is me, has to become complete through the experience constituting the process of life. This is one of the mysteries of life; its ultimate solution and answer will never be revealed except through the mystical concept by which man can relate himself to God, and through his own soul come to know more of the purpose and aim of his Creator.

Our third principle of a basic Rosicrucian fact is that my brain is only an instrument

of the mind and soul and not the possessor of either. The brain of man is a physical organ not different fundamentally in its chemical composition than the heart or the liver. It serves a different purpose from these other organs as each organ in the body has its specialized function. It is the center of the nervous system. It is the switchboard or powerhouse of the body, or we might think of it as being both of these things combined. It is the physical equipment by which the mind and soul may function, but it is controlled by the mind and soul and is not the possessor of the mind or the soul. This concept makes us realize that the brain of man is placed high in the body to maintain intelligent communication between its parts and the outside, just as the heart is placed to see that all parts of the body are properly nourished through the flow of the blood stream. The brain is to man's psychic experiences what the telephone switchboard is to the electric current that passes through it—only a means by which the soul force and psychic function of the body may express itself while we live as we do confined to this body and to the physical plane of existence.

The fourth fundamental principle is that, through the development of the psychic attributes in me, the true nature of the universe and God is being and will ultimately be revealed in all its completeness. This is the only logical step beyond the other three—that if man possesses a consciousness that can be related to God through his soul and by the development of his mind, then gradually man must be advancing or growing toward a point where the nature of God Himself becomes apparent in that man finds his ultimate and final perfection; and in perfection he finds a oneness with the very force which now sustains him and whose ends and aims he now sees dimly, but in time will see clearly. This concept as presented in the Rosicrucian philosophy shows that the mystical path is the only one by which the individual can lead himself to the ultimate reunion or assumption of the abilities and final realities of all being.

We have been equipped physically, spiritually, and mentally with the arrangements of the intelligence which are needed as the tools by which we can build for ourselves a position for advancing toward this ultimate

attainment. In order to maintain ourselves in this process we have to apply constant effort to gain those lasting soul values which come from life's experience.

If we cannot grasp, or if we refuse to look for, values that are more fundamental and sounder than those of any material possession, then we are hesitating, as it were, on our path of growth. We are like a squirrel in a cage that runs on an endless belt—he only exerts energy and gets nowhere. The man today who devotes himself exclusively to satisfying the whims, wishes, and desires of the physical body is like the squirrel running on an endless belt. He is using up the mental energy in a useless, hopeless race to reach those things which, even when attained, will prove to be a bubble in the first real crisis.

The Cosmic laws which are ordained by God for us, just as our own being and soul is ordained, are in harmony with our efforts. They add power to the basis for our accomplishments. Unless man is willing to direct himself intelligently—unless the Rosicrucian is willing to learn the lessons which others have learned and recorded for him, and to practice those principles and exercises that are conducive to the proper frame of mind and attitude for his development, he is also wasting time running on an endless belt with no end in view and no means of getting anywhere. To reject the intuitive promptings of the inner self is to deprive yourself of the aid of Cosmic law and seriously impair the eventual completion of the incarnation cycle.

The mystic realizes that life is a continuous manifestation, that the beginning and the end are only segments which are shut from the view of the physical eye, and that immortality is not a condition of tomorrow, but a condition of the moment—a condition of life manifest. To make that immortality grow, to break down the barriers that may close from our view, at the moment, the sights, facts, principles, and answers to our questions that may now lie ahead, is the part of eternity that must be earned. God has endowed you with life and soul, with body and brain. He has endowed you with those intuitive promptings that come through this soul channel, that come concurrently with the life process. You are

given life and soul. You may develop your potentialities or you may pause and stand still; it is your choice.—A

Reviewing our Acts

"Is it advisable to review the acts of the day or does that unnecessarily cause anxiety and worry?"

The ancient philosopher, Pythagoras, advised the student-members of his brotherhood:

*Nor suffer sleep at night to close
thine eyes,*

*Till thrice thy acts that day thou
hast o'er-run,*

*How slept? What deeds? What
duty left undone?*

Pythagoras' advice has much merit. Most of our daily activities consist of that which is *essential*, *incidental*, and *inconsequential*. It is obvious that the ideal activities should principally consist of the essential, that which is related to some purpose. In connection with each series of essential activities, there will be, of course, certain incidental ones. These latter are more in the nature of preparation. The inconsequential are those acts that appear to have led nowhere. They are thoughtless and, in effect, have produced no worthy end, or have contributed only to our fatigue and irritation. These inconsequential acts waste energy and dissipate time.

Efficiency in living consists of organizing the day, or the conscious hours so that they create intentional results. This type of planning need not be considered as dull and academic. By *planned living* one can designate time for recreation or relaxation or cultural improvement, as well as the necessary functions. When we do not prepare a program—mentally, at least—for each day, the fruits of that day become discouraging. We seem to be, and perhaps are, both mentally and physically active and yet the essentials, the things needed to be accomplished, whether in work or play, become fewer and fewer. The inconsequentials crowd the hours and finally one has the feeling of frustration. In fact, it is the unplanned day, the one that is not reviewed at night, that most often causes anxiety and worry.

No matter how much one tries to avoid facing the realities of his day's activities, he will, subjectively at least, have a realization of whether or not that day was worth while. If it was not what was expected, a sense of ill ease and restlessness develops that cannot be completely repressed. Worry and anxiety most often do not come from a frank appraisal of our circumstances but from trying to escape them. In courageously reviewing a day and its problems, we often learn that a difficult situation has possibilities of improvement. This causes encouragement and is certainly a stimulation of morale. Further, an analysis of our affairs often isolates what we consider the distressing factor. It becomes focused in our mind. It has greater perspicuity. We can then more intelligently deal with it.

How often we have heard someone say: "Everything seemed to go wrong today." Actually everything did not. An analysis and review would very often disclose the contributing factors to the day's failure, and all else would be shown to be either incidental or inconsequential. A review at night should more or less follow the sagacious words of Pythagoras. First, ask yourself what you had intended to achieve at the outstart of that day. If your work is routine at your place of employment, what did you want to accomplish personally in the early morning hours or in the evening at home? Such would constitute your objective. To paraphrase Pythagoras, did you slip? What deeds or duty did you leave undone? Was the personal failure due to a wrong approach or perhaps to the interference of unanticipated events? Did you allow yourself to be diverted by inconsequential interests?

Anything is inconsequential if it is not related to the essential duty. It is true that there may be important interruptions, like the necessity of calling on a sick relative, which cause a postponement of our planned activities. Anything else, except such vital emergencies, even though they produce results themselves, are minor distractions.

Let us suppose one has, as the plan for a day or evening, the reading of a certain pamphlet containing information that could be well applied to the life of the individual. Such information would be considered es-

sential. It might concern diet, the care of children, mixing a preservative paint or many other things. At least in the mind of the individual it is *essential*. On the way to one's favorite chair to do this essential reading, he observes that the handle on one of the inner doors of the room has become loose. Instead of exercising his will and passing by this distraction, he allows himself to undertake the repair. In doing so, perhaps he encounters unexpected difficulties and eventually the whole evening is dissipated in this task. The door is repaired, that is true, and yet the act is inconsequential at the time. It was not necessary that the repair be made that evening and it did prevent the individual from achieving the first end in mind.

It is the honest review of your daily activities that discloses these facts. Your mistakes, your wasted efforts, are glaringly revealed when "thrice thy acts that day thou hast o'er-run." Seeking sleep immediately at night provides oblivion. It does not, however, correct the error of our ways. When once again we are conscious, we will know that we have failed, if we did, the day before and that is more irritating than if we had met the circumstances girded with understanding.

When a mistake is realized, it is natural that we should be discouraged. It has an effect on our morale. If, however, the essential that should have been accomplished was sufficiently desired, it will still have considerable stimulus to encourage us to undertake it again. It is only when a mistake is made and we have no idea as to how it came about, that anxiety really develops. A review of what transpired before, at the time and after the mistake, lessens the possibility of its being a mystery. Further, once the nature of a mistake is known, we no longer dwell on it. We more often know that it lies within our province to avoid its happening again.

Trying to escape a review of the day's activities provides uncertainty that wrong things will not occur again. We feel helpless in our ignorance, and we worry as to future success. An intelligent survey of one's acts is always to our advantage. Doubt and ignorance are the greatest causes of anxiety and worry for they destroy self-confidence.—X

Why Variations in Rosicrucian Experiments?

Recently the following question was presented to the Forum which is periodically conducted in the New York City Lodge of the A.M.O.R.C.: Why do we, in our Rosicrucian studies, each get a different result when following laws and principles, while in any other science the results are always the same for everyone?

This could be answered briefly by saying that in other sciences there is no vital variable factor. The laws are all specific, the measurements are exact and the instruments used for the experiments are usually the same. Consequently, the scientific researcher or experimenter is a more or less passive factor. He merely observes the results of the application of the positive things at his disposal.

With the Rosicrucian experiments, however, the experimenter himself is one of the instruments. He is one of the elements which is being used. The Rosicrucian experimenter is not just a director, not just the one who applies various laws or utilizes instruments, but he engages himself as well. He is a tool or a condition. It is hardly necessary to point out that each individual is different in consciousness, that is, in personal sensitivity, in the evolution of the realization of self, as well as in intelligence. Therefore, in compounding the elements of a Rosicrucian experiment, one is using specific, immutable Cosmic laws, but with one important exception, which is different in each case—the individual himself. If the individual were passive, merely an observer, it would be different; but he has to be compounded with these other things and the difference in his own nature makes a difference in the results.

Where a certain definite physical manifestation is to occur in a Rosicrucian experiment, the result will be the same, if the student is not part of the conditions. For example, in our experiments with *magnetism*, as given in the monographs, the results should be uniform, whether conducted by a Rosicrucian or a non-Rosicrucian. Where the experiments, however, depend upon the involvement of the soul-personality of the individual and the degree of his consciousness of Cosmic forces, we will have a difference in results.

Even though the specific results of an experiment conducted by a member may not be the same as those obtained by another member, there will be a uniform appreciation of what has been undertaken, if the experiment is a success. Each of the experimenters will prove to himself, if he is at all successful in his results, that the law works, that there is such a phenomenon as explained in the teachings.

For example, let us consider the experiments given in the Seventh Degree on the projection of the consciousness of self to a distant place. There are various degrees of success in this because of the variable factor, the individual himself. With some individuals, the results of the successful projection will be quite elaborate. The experimenter will be not only conscious of his surroundings, but he also will see persons, hear things that transpire there, and even seem to carry on a conversation with another. Other members may have a more indefinite result. They will realize that the consciousness of self has extended beyond the body. They will perhaps see their body in its physical form at a distance from themselves, as though they were suspended in space and looking back at it. They will *know* that they have projected, but will realize little more than the sensations just described. Yet both of these experimenters will know, at the conclusion of the experiment, that the laws they have tried are sound, that they are not theoretically presented but are Cosmically true. Each individual will then know that what is needed is to develop the technique, the art of applying the laws to himself, and to refine himself as an *instrument* for the use of them.—X

Influencing Cosmic Laws

A frater asks our Forum: "I wonder just how much influence we have on any of the Cosmic laws. If these laws work the way we want them to, we thank the Cosmic powers and pat ourselves on the back and consider ourselves working in harmony with them. If the Cosmic laws do not work as we expected them to, we pass the results off and tell ourselves that the Cosmic did not want it to come to pass, which is probably true. In conclusion, just how much influence does the individual have on these powers?"

Insofar as influencing the Cosmic laws is concerned, we mortals have *no* influence—which is fortunate for most of humanity. The basic principle which we learn as Rosicrucians early in our studies is that these Cosmic laws are immutable. They are not exercised at the arbitrary will of any intelligence, either divine or mortal. They are inexorable and apply to all humanity alike. The ignorant, the wise, the just, as well as the nefarious, are subject to them without preference or prejudice. No mind can control Cosmic laws, but they can be intelligently directed—perhaps, a better word would be *applied*.

To direct a Cosmic law might imply to some that they have authority over it to the extent that it may be used for any purpose, whether consistent or not with the nature of the law. To apply the law, one must have a knowledge of its operation, so as to be able to adapt it to the circumstances where the law functions and the results derived conform to what is desired. Let us use as analogy the law of *gravity*. Man cannot control gravity, but he can direct it, in the sense of applying it to specific ends which he considers beneficial. We use gravity in causing water to flow over a dam in such way as to turn turbines and generate electrical power. We use gravity to operate innumerable devices from which man benefits. We know that gravity, as a natural phenomenon, cannot be overcome, so we set up ways and means of avoiding conflict with it. We use other natural laws to restrict it or mitigate its effects. In other words, we combine natural laws in certain ways so that one masters another.

Natural laws, of course, are a lower aspect of what we term *Cosmic laws*. To the latter we usually refer all the phenomena of a so-called spiritual or psychic nature. Consequently, our approach to these laws must be the same as our approach to physical phenomena. We must learn what principles, what moral values, are associated with or manifested by these laws, and we must think and act in accordance with them. In so doing, we have the advantage of the powers exerted by such laws. For example, we know the Cosmic law of compensation or causation, more popularly termed *karma*. It is absurd for man to commit a deed which is destructive, as a cause, and then expect

to influence the Cosmic law of karma so that its result will not likewise be destructive.

The individual must analyze his deeds by projecting them, in his mind at least, into the future, so as to determine their effects. There are very few conscious acts which, if contemplated in advance, cannot have their future effects realized. If we are so naive as not to know the moral nature of our acts and whether or not they involve the law of karma, for example, we will learn, either to our benefit or detriment, in the future. Subsequently, we will then know what to expect of the law at the time when we apply or invoke it.

We cannot evade a Cosmic law. Each thought and act has a parallel relationship to some Cosmic law and thus immediately sets it into motion. The laws are not only immutable, that is, unchangeable, but they are *constant* as well. No one can surreptitiously and suddenly do something so as to escape the effect of his causal deed. We know that there is no time when we can catch the law of gravity unawares, when it would not apply. And so it is with Cosmic laws.

Remember that every thought, and every act that follows from it, is integrated with Cosmic principles and their laws. Man is not capable of perceiving anything which falls outside of Cosmic being and order.

It is like someone mixing colors. There are no colors that the most skillful artist or chemist can contrive that would not have wave lengths falling into the visible light spectrum and be governed by the laws of that phenomenon. Man is not outside the scope of the Cosmic. *He is in it*. It is of him. Whenever he moves, mentally or physically, he is employing Cosmic laws in such motion.

The mystic, the Rosicrucian, the philosopher, and the scientist know that they must work in accord with Cosmic laws. They know that man's power, his mastery of life, consists in knowledge of the Cosmic as expressed both in nature and in man. All our difficulties are the result of a conscious or unconscious violation of Cosmic law. Our pains and adversities are not punishment but a necessary consequence of causes which we have engendered, either inside or outside ourselves. For example, to expect to pray to some deity or some supreme power that these laws be suspended in their effects, or

be made not to apply to us, is impossible. Such a request would, in effect, be a Cosmic injustice.

Often the very laws we would like to have set aside, because of our ignorance of them or because of some impending effect which we have brought upon ourselves, are essential to someone else. After all, there are no adverse Cosmic laws. The apparent adversity is due to the way we, in our thoughts and acts, have invoked the law. Referring again to the analogy of gravity, it can be employed to man's benefit or it can cause him great disaster. If the latter occurs, it is due to the manner in which man has related his affairs to its manifestation.—X

The Meaning of Maturity

The fact that we have received some inquiries regarding what the Rosicrucian viewpoint is toward the maturity concept reflects that Rosicrucians are conscious of current literature. I believe that most of these questions, if not all of them, have been based upon the popularity of the recent best seller, *The Mature Mind*, by Dr. Overstreet.

The erroneous impression that the popularity of this good book has created is that the concept of maturity is something new. Actually, it is as old as man's constructive thought. Philosophers and religious leaders have set as part of the ultimate aims of their teachings the idea of full development of the human being. That includes, among other things, a development of maturity. This concept implies that the mature individual is one who has developed his abilities to the fullest. Physiologically, maturity is a process by which the infant grows into adulthood. This fact is well known because life develops along with the physical body in which it is maintained.

The novelty of the maturity concept is the application from the psychological standpoint. However, in many of the writings of older psychologists, we find it repeatedly pointed out that the individual who is able to throw off infantile reactions and habits is better adjusted to life than those who carry into adult years such things as unfounded fears, attachments, and emotional reactions that are normally apparent in the infant or child. When we were children, we were more dependent upon our families and eld-

ers than we should be as adults. Consequently, a child more violently evidences his feelings. He may become angry when restricted, show elation as a result of very small provocation, and develop extreme attachments to individuals and things.

Growth, physically and mentally, is toward a degree of independence so that the individual, upon reaching adult years, should be able to control his emotions and feelings, should not attach himself to the point of an abnormal form of behavior to anything or anyone, but in the full sense of the word, should be a reasonably independent individual. The person who does this has truly gained a degree of maturity; the one who does not is actually immature, and as such is incapable of satisfactorily adjusting himself to all the various demands of present-day living.

Dr. Overstreet, in his well-known book, points out that the means of judging one's maturity is based primarily upon how he is connected or associated with environment. These points of connection with actuality and with environment in general are referred to in the book, *The Mature Mind*, as "links." The illustrations which bring these facts to our mind in the study of the maturity concept are very important for any individual who hopes to adjust normally and happily to his environment. The life of every individual is controlled and modified by his philosophy of life. By philosophy of life, we mean the fundamental viewpoints that underlie character and behavior. For example, a life that is primarily reactionary—one that is opposed to new developments, is not in sympathy with progress, improvement, and growth—has more links with the past than it has with the present. Such a life is naturally limited.

If all our links with actuality and the world in general go through a process of constant comparison with those events or conditions which exist only in the past, then our mature judgment of contemporary situations is impaired. The result will be the development of antisocial habits and even degrees of pessimism because of our failure to be able to link ourselves with an immediate situation due to our stronger links with conditions, facts, and philosophies that no longer are as important as current events.

In a more radical form, those individuals who are physically and mentally unadjusted, so that they become neurotic, have linked their lives with fantasies and illusions. Such individuals are truly immature mentally, socially, and spiritually. Possibly through some series of events they have been unable at times to face the actuality of present-day existence, and have instead tied up their hopes, ambitions, and aspirations with what they would rather see or have take place. To state this principle in another way, an individual who is discouraged, disillusioned, and resentful because he may not have the wealth or material goods which he thinks he should have, connects his whole existence with daydreams which cause him to visualize how he would behave if he were wealthy. Consequently, his behavior becomes more directly the result of his daydreams, illusions, and fantasies than of the actualities with which he is necessarily connected in everyday living. If an individual places more emphasis upon such illusions than upon things that actually exist, he becomes a social misfit, in a degree, and is thereby, in a sense, neurotic.

Probably all of us are neurotic to some extent. We all find ourselves, at times, putting aside unpleasant tasks and responsibilities in favor of doing those things which seem more pleasant to do at the moment. We are always attracted by some daydream that puts us in a different situation, but the mature, completely normal individual is able to shake off the effect and reality of daydreams and take up the problems actually existent at the moment. These two examples only go to prove that the life which is rich in meaning and happy is one which is constantly fulfilling its possibilities through a creative linkage with the world about us. To such a person all situations become a challenge.

If the maturity concept can be applied to the Rosicrucian philosophy in any particular respect, it is that while our teachings tend toward a development of full and normal maturity in the mental and physical sense of the word, they also contribute one step more. They contribute toward the development of other links—links with ultimate reality, with the Cosmic, and with God. Man, as we have seen, is made to have these

objective links with actuality; but, even more important, he has the ability within himself, the creative ability to develop links with the Cosmic. He has within him the potential creative ability to expand himself beyond physical growth into adulthood, beyond mental growth into full human maturity, beyond social growth into relationship with his fellow men into what we might call *Cosmic growth*; he relates himself intimately and constructively with the fundamental forces that cause him to be. This latter concept is the concept of mysticism, the point that goes beyond the physiological and psychological considerations usually connected with the maturity concept.—A

God as Essence

A frater in Australia addressing our Forum says: "In conversing with a lecturer, a man well versed in theology and ancient philosophy, the subject of pantheism was raised. He said, 'It can be proven logically that a pantheist believes in no god and, therefore, he is an atheist. Spinoza and Boehme were logically atheists. Plato makes this plain in the PARMENIDES.' If pantheism is so vital to the structure of Rosicrucian philosophy, yet atheism so repugnant, we have an apparent contradiction here if the lecturer was correct."

Before proceeding to answer the question, it is first necessary to have a common understanding of terminology. Generally, what is the accepted meaning of pantheism? It is the conception of the nature of God as an omniscient and omnipotent being resident in all things. It conceives of a universal divine essence which is immanent in the world. However, the God is thought to be the whole of being or reality. He is not thought to be separate from the particulars of the world, but as actually constituting their nature. The pantheistic God becomes the order, the very natural laws by which things become manifest.

Pantheism differs from *theism* in that the latter postulates a personal God who transcends the physical world which he has created. Pantheism is likewise distinguished from *deism*, which expounds a God who though having fashioned the world remains entirely aloof from it except for the natural laws which he has established to govern it.

Admittedly, pantheism is quite abhorrent to the theology of theism in particular as it dehumanizes God. It makes of him not a personality, not an image or deity, but an intangible mind or essence which functions in many ways like the physical laws and forces of the universe. To the orthodox theist or Christian who has rigid anthropomorphic ideas of God as a kind of human-like being, pantheism falls into the category of atheism or animism. Perhaps the oldest primitive religion is animism, which conceives of all matter, inanimate as well as animate, as being imbued with a living force. Pantheism is a far more exalted conception than this. It does not identify the phenomenon of life solely with God any more than with any other manifestation of being. Rather it holds that God, as a universal mind or essence, is not just the thought by which creation occurs, but that he is, as well, the primary substance by which his thoughts assume form.

It is readily seen that pantheism advocates monism, namely, a single nature of being instead of a dual one. God is the creator and the created as well. God is made, by pantheism, not to be apart from that which he creates. His mind is the energy, the motion, the very essence by which his thoughts become things. God, as an essence, is in stones, trees, stars, animals, as well as in man. It is this latter point that those who lack the philosophical comprehension find repugnant. They interpret it to mean that an inanimate object, such as a lowly stone, is made to possess within its form the infinite qualities of the Divine. What they fail to appreciate is that the pantheist is not advancing the idea that any material—or immaterial—thing is, in itself, the whole nature of God or that God can be confined in any particular form.

The pantheistic position is that everything of reality, whether it is perceivable by man or not is *of* God and moreover *is in* God. Each thing is but an *expression* of the omnipotence of this universal mind or essence. No one thing nor the sum of the particulars of reality is the whole of God. So, consequently, no man would logically revere as God any object or any single phenomenon of nature. Further, this pantheistic conception does not make of man a nature worship-

per. Natural law is but one attribute of an infinite number of attributes of the pantheistic God. Beyond what we call the physical realm lie those expressions of this essence of God of which we have no knowledge. The pantheist only has a sincere devotion for the magnitude of this universal essence. When he admires any of its particular expressions, he is not worshipping it in itself. The consciousness of God functions in diverse ways. It manifests not only as the phenomena of the material world, but as the spiritual qualities of man's being. Though each thing is of God, because his nature is in it, yet some things are vaster and more infinite expressions of this essence and thus have a greater importance to humans. Such things are, for example, the consciousness of self and our realization of the oneness of all the Cosmic. The Cosmic, in this pantheistic sense, is the whole essence of God, the entirety of his nature.

Is man made any less reverent by pantheism? Definitely not. God to the pantheist becomes not a remote being isolated in space or in some celestial realm. God is as close to the pantheist as are those manifestations of his nature which surround man. Everywhere about him the pantheist sees God at work—the sunset, the mountains, the sea, in the things that swim, crawl, and fly. They are all attributes of His divine nature. Man himself is one of the most elaborate realities of God. Man, therefore, is as close to God as he is to a full consciousness of himself. To the pantheist what is attributed to be evil is due to man's lack of understanding of its true function and his inability to properly adapt its real quality to his life. Fire, for example, can be both beneficial and harmful, depending upon the manner in which we apply its phenomena or direct it to ends which we set for ourselves. Fire in itself does not have within it either the qualities of goodness or evil in the usual definition of those words.

As for Spinoza's being an atheist, nothing is farther from the truth. Such a charge only indicates how, even today, this profound thinker and spiritual man is still misunderstood. During his life he was execrated by both Jews and Christians, who likewise thought him a heretic and an atheist. He, like many other thinkers before and

since his time, was advanced far beyond his time and was maligned because of his heterodoxy. In fact, so religious was Spinoza that Novalis referred to him as "god intoxicated."

Spinoza shook to its very foundation the belief in a fatalistic God or a God of arbitrary purpose. This removed from the people an erroneous tradition upon which they had built a false faith and caused them to feel lost and consequently irked at him. Spinoza said, "I confess the doctrine which subjects all things to a certain arbitrary fiat of God, and makes them depend upon his good pleasure, is less wide of the truth than that of those who maintain that God does all things with some end in view. The latter appeared to offer that there is something external to God and independent of him, upon which, as upon a pattern, God looks when he acts, or at which he aims as at a definite good. This is simply subjecting God to fate, and nothing more absurd than this can be maintained concerning God who is first and only free cause, as well of the *essence* of all things as of their existence.

Of a love of God, Spinoza says, "And this intellectual love of the mind toward God is the very love of God with which God loves himself, not insofar as he is infinite, but insofar as he can be expressed by the essence of the human mind considered under the form of eternity; that is, the intellectual love of the mind toward God is a part of the infinite love with which God loves himself." In other words, we must not associate determinative qualities with God, but just have the idea of him. When we give ourselves over to the thought of an indefinite substance as God, with love for that thought, we are then united with his infinite consciousness—a love of God by man being God's consciousness expressed within man.

Are such inspiring and profound thoughts of Spinoza, of which we have given but a few, indicative of the popular conception of an atheist?

The Rosicrucian is a *mystical pantheist*. He is in accord with the general pantheistic conception except that he takes the stand that a greater consciousness of this universal essence of God—a more intimate realization of him—can be had through an inverting of one's consciousness. When we meditate upon our inner natures and become in accord with

them, we are then more contiguous to the whole nature of the divine essence and less confined by any single expression of it.—X

Aim of Concentration

Frequently, the questions which have to do with the process of concentration are actually not so much a matter of the process or procedure, as they are of the purpose or aim for which an individual concentrates. It is always advisable for members not to forget the early lessons where the principles of concentration are first presented. It is important to review these from time to time in order to refresh one's memory regarding the process itself and the reasons for concentration. The student must also remember the psychological fact that, for concentration to be successful, an individual must have a purpose or an aim in mind for which to concentrate.

We are further informed in the lessons referring to this subject that certain requirements must be taken into consideration together with this aim or purpose. For example, we are told that the aim of a concentration period must not be completely selfish. It must have an implication of involving others as well as ourselves. This is because we are not unrelated entities; we are all a part of the life force of the Cosmic scheme, and what we are able to gain for ourselves must be something that can also be utilized for the good of others.

Actually, it is impossible to concentrate for a purely selfish thing, since that is contrary to the purposes of the Cosmic. We cannot call upon Cosmic forces to satisfy merely our petty wishes and our selfish desires. This is even more fundamental, insofar as we as individuals are concerned. If we are concentrating for something of a purely selfish nature, we get ourselves involved in much speculation and thought which takes away the true process of concentration. For example, if an individual concentrates on the winning of a prize in order to attain the publicity related to such an achievement, or merely to gain money for some selfish end, a person is thinking of this publicity, the use of the money, and all the extra things that go with the process rather than of the true aim of accomplishing something worth while.

Being involved in all these thoughts that go with such a process detracts from the concentration effort. To concentrate, a person must have an ultimate aim that will be the predominating part of that individual's thinking. We might say then that the first step in concentration is to have a well-defined aim; that is, to be sure that our purpose or object for which we concentrate is closely tied with our all-over thinking. In other words, the attainment of the thing for which we want to concentrate is closely tied with our plans for an ultimate goal in life or for an ultimate achievement that may be worth while in our own selves as expressed in this social environment in which we live. This means that we must use our abilities creatively so that we can bring about a worth-while change in our own situation which will in turn affect the environment and conditions of other people closely related to us or even only indirectly connected with our own activities.

A few years ago jigsaw puzzles were very popular. They are an example of the type of concentration which accomplishes very little. People worked on these puzzles for hours trying to fit the little pieces together in order to see the full picture which needed all of the pieces for its completion. It may be truly acknowledged that the use of time in such a pursuit had some value. To successfully complete a jigsaw puzzle required a certain degree of concentration. An individual had to work toward a definite end and keep that end in view in order to finish the picture.

This illustrated still another fact—that of the human being's capability of bringing order out of chaos. The latter point was particularly true when one faced the difficult solution of a puzzle; it seemed as if all the parts were in chaos, and yet through application, study, and working toward the desired end a meaning was brought out of all the individual parts which previously had seemed meaningless. However, the benefit of such a procedure lost value at this point because one's creative ability was completely stifled in solving this puzzle. Regardless of how much one might devote his attention, concentration, and skill in handling the parts of the puzzle, it could never be any more in its final end than the picture which the parts would eventually make into a recognizable

form. In other words, one could not create by effort, concentration, or application anything different from the puzzle before it was cut into its individual pieces. One could not make a picture, a form, or anything else out of the various parts except that which had already been designed.

The man or woman who finds contentment and peace of mind is looking for those opportunities where his creative abilities may be brought to bear upon the situations of life whether those situations be for the producing of pleasure, happiness, of earning a living, or whatever else may be the immediate purpose. In other words, an individual to concentrate successfully must have something upon which he can work, or have something different to bring into his life—not merely to complete a situation which can be worked out only in one way and the solution of which already lies in the thing itself. Therefore, when you concentrate, establish the goal for which you wish to concentrate, work toward that goal, and do not concentrate merely to complete something that can come out only in one way, regardless of your efforts. True concentration then is the application of our mental power toward those situations which will help us to live better, to be more successful, happier, more content, and which will add to the total development of our physical, psychic, and spiritual aptitudes.—A

Bits of News

What is the Rosicrucian Order, AMORC, accomplishing throughout the world? Every member knows that the Rosicrucian Order is truly international, embracing the principal nations of the world. With respect to the Rosicrucian spheres of influence, the world is divided into jurisdictions; these jurisdictions comprise certain definite areas. These areas may consist of just one country or of several. This Jurisdiction, for example, embraces North, Central, and South America; the British Commonwealth and Empire; Australasia; Africa; and France. Other jurisdictions are The Netherlands; Sweden; Denmark and Norway; and Indonesia.

At the conclusion of World War II, many of the jurisdictions of AMORC were badly shaken. Officers of the Order had been placed in concentration camps as had the of-

ficers of other similar fraternal orders. The Nazi regime had confiscated much of their properties. People as a whole were demoralized, unable to carry on their previous work as it had been done. Thus, it became the obligation of this jurisdiction to do everything within its means to help rehabilitate the Rosicrucian Order in these lands. Members in America and Canada, in particular, made contributions to make this rebuilding work possible.



Subsequently, we have learned from reports from Denmark, whose most capable Grand Master is Frater Arthur Sundstrup, that the Order in that land is growing again. That jurisdiction has since been able to issue new literature; the Order is well respected and its future is most promising. Though relatively small, its Temple is beautiful in its adherence to traditional design, and its environment is most inspiring.



The Grand Lodge of Sweden is again steadily advancing, following the transition of its eminent Grand Master, Frater Anton Svanlund, who devoted most of the years of his life to the work of AMORC in that country. Frater Albin Roimer has now assumed the responsibility of Grand Master; he is an enthusiastic young man, and has been putting forth a great deal of effort toward the development of the Rosicrucian work in Sweden. Several volumes constituting part of the Rosicrucian Library are published in the Swedish language. Its propaganda literature is available in attractive form and is similar to that issued by this jurisdiction.



The Netherlands also reports progress, although admittedly it is slower than some of the other countries because of the impact made upon it by the recent War. Its people suffered considerably during the invasion by the Nazis. The Grand Master, Frater Jan Coops, a most courageous man, particularly suffered, but persevered to keep AMORC alive even at the risk of jeopardizing his own life.



Formerly, France was under the exclusive jurisdiction of the Rose-Croix of Europe, which is an affiliated body with AMORC, though functioning a little differently. Just

a few years ago, at an international conclave held at Brussels, Belgium, it was agreed that the work of AMORC—its teachings, its manner of presentation, its rituals, the form of its studies—should be conducted in France just as it is in our jurisdiction. The light of the Order for this jurisdiction originally came from France when our late Emperor, Dr. H. Spencer Lewis, was initiated there in 1909 and was granted authority to establish the Order in America. It is not strange now that America would reflect back to its parent jurisdiction the light which it had received from it.

It was further agreed at this international conference that AMORC of France was to be included with this jurisdiction. Mlle. Jeanne Guesdon, a member of AMORC for many, many years, and who had acted as a liaison officer between our late Emperor, Dr. H. Spencer Lewis, and various esoteric orders in Europe, and was herself a member of many esoteric bodies, was appointed by the present Emperor as Grand Secretary of AMORC activities in France. Upon her rested the full responsibility of introducing AMORC into France in the manner in which it exists in this jurisdiction. This meant a translation of all of the monographs into the French language, as well as the rituals and all explanatory matter, leaflets, booklets, and dozens of things which our members receive as part of their membership. This was finally accomplished with a great deal of labor and sacrifice on the part of Soror Guesdon. Now, over two years later, we are happy to announce that the work of AMORC in France is spreading rapidly. There is an ever-increasing number of members. Its literature is attractively prepared and issued. The teachings and rituals are identical with those received by the members of this jurisdiction.

From the ready response given the work of AMORC in France, it would appear that there exists a hunger for it, that there are many seekers. The traditional Rose-Croix in Europe, functioning as it did in accordance with the older traditional style of operation, had been unable to meet the demands of the growing interest in mysticism. More than one volume from the Rosicrucian Library has been translated, published, and disseminated to members in France and non-

members alike. Soror Guesdon's staff has increased to include several assistants; even now, building plans are under way to increase the office space needed because of the expansion of the work in France.



In relatively modern times, the Order first came to public attention in Germany through the issuance of such tracts in the seventeenth century as the *Fama Fraternitatis* and the *Confessio*. In fact, insofar as the general public was concerned in Europe at that time, it was believed that the Order actually came into existence at that period because of these first public announcements of its activities, which corresponded to the first general use of printing. Some of the greatest contributors to the teachings of the Rosicrucian Order, it may be noted, were Germans, such as the eminent physician and Grand Master of the Order, Michael Maier.

With the rise of Hitler to power, all fraternal and mystical societies were forced to cease activity on penalty of imprisonment or death of their officers and members. Much of the literature and books of these societies, including those of the Rosicrucians and Freemasons, were confiscated and destroyed. It was because of this that the German Rosicrucian jurisdiction became inactive.

At the conclusion of the War, in accordance with AMORC's responsibility in this era of its world's history, we sought to rehabilitate the German jurisdiction. At first, all individuals in Germany who were desirous of membership in the Order and who could read English were made members of this jurisdiction, and the teachings extended to them. Inasmuch as they could not remit dues, not only because of their comparative poverty but also because of the financial restrictions placed upon them, their membership was continued *gratis* as long as they showed a conscientious interest. This required that they report regularly, indicating that they were abreast of their studies. This service, on the part of AMORC of this jurisdiction became not only an additional economic burden but a moral responsibility as well.

The next step was to eventually select the leaders for the newly re-established German jurisdiction. This was finally done. Two

young and very capable men were selected from those members who were studying the teachings in English from America. They were given a dispensation of authority to organize the Grand Lodge of Germany. The Grand Master is a young man in his late thirties; the Grand Secretary-Treasurer is in his late twenties. Both occupy positions in the professional field. Notwithstanding their relative youth, they have a maturity of mind, a philosophical vision, and a sincere love of mysticism. In accordance with the international custom of the Order, this jurisdiction will grant the German Grand Lodge, after a five-year period, a charter to become an absolutely independent jurisdiction—but related, of course, to the family of AMORC jurisdictions throughout the world.

With the help which we have been able to give the Grand Lodge of Germany, it has made great progress. It is now issuing its own monographs in the German language; it has also established its own Grand Lodge Temple; it has prepared and is printing attractive literature announcing the Order. Such literature is patterned after that used in America. The rituals are being conducted in accordance with the rituals of the Order throughout the world. Of course, the work of the Order in Germany at the present time is restricted to the Western Zone, but it is on a more solid foundation than in the past three decades. Several of the books of the Rosicrucian Library are now being translated into the German language and will be published some time next spring and disseminated into all Germanic countries. So, we welcome Germany into the fold of the Order again.



Quetzalcoatl Lodge, in Mexico City, is very fortunately located, particularly with respect to one of our traditional, Rosicrucian ceremonies. Upon the occasion of the autumnal equinox, which occurs on or about September 21, a ceremony is conducted by most of our Lodges and Chapters throughout the world, which is generally called the "Pyramid-Building Ceremony." On this occasion, the members gather either on their own grounds, if the Lodge or Chapter has sufficient garden or terraces, or in a public park. During the ceremony an officer explains that the Great Pyramid in Egypt erected by Cheops was not erected merely

as a tomb to the memory of some tyrannical Pharaoh, as were so many other pyramids. He relates that the Pyramid of Cheops was a symbol of all of the culture, learning and wisdom which the Egyptians had achieved to that point in their history. Its very construction, its location, the dimensions of its chambers, revealed a mastery of such different sciences as mathematics, physics, astronomy, geography, and the like.

The Lodge or Chapter officer then further explains that the Great Pyramid was a *place of initiation* where candidates were progressively advanced from one chamber to another, eventually reaching the hall of illumination—the highest chamber of all in the very center of the Pyramid. He then points out that AMORC today seeks to perpetuate in principle the purpose of that same great brotherhood, the antecedents of the present-day Order. In each year of the Order's history, through the lives of the members, and through its functions, AMORC hopes to *add one more stone* to the structure of the advancement of learning and the spiritual unfoldment of man. It hopes that in some not too distant future the capstone will be placed upon that pyramid. This figurative capstone will be when humanity, as a whole, will have attained a relative, common understanding.

As a climax, and as a symbolic gesture of doing this, each of the members present at this ceremony places, in turn, a small stone on a pile on the ground, forming a little pyramid; thus, they participate in symbolizing the building of the pyramid of personal development and understanding. It is not a private ceremony; members invite their friends and the general public is often present.

In Mexico, however, the members of *Quetzalcoatl Lodge* journey from Mexico City, about forty miles, to the site of the great pyramids of Mexico erected by the Toltecs and Aztecs. They gather on the terraces of the imposing Temple of the Sun at Teotihuacán to perform this inspiring ceremony. This ancient pile of masonry is beautifully situated under a canopy of blue skies; the eternal springlike atmosphere prevalent at this high altitude, the fleecy white clouds lazily floating through the blue vault overhead, and the grandeur of the ancient architecture with its zigzag terraces make this

occasion magnificent and spectacular. So inspiring and spectacular has this ceremony been that on one occasion when the Emperor was present taking part in the ritual, the largest newspaper in Mexico sent its photographers to photograph the event. The pictures were published the next day on the front page of that newspaper

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Inasmuch as we are doing everything we possibly can to assist some of these European jurisdictions to recover their place in the *Mystical Sun*, the light of progress and understanding, we again earnestly implore all Rosicrucians who can afford to make a little contribution to our general funds, to assist us with this burden, to kindly do so. Until several of these jurisdictions are financially self-supporting, it will be our obligation to continue to print some literature for them and to do a number of things for them *which are costly*. A little contribution on your part that would not inconvenience you much, would help sincere persons in these lands to receive much sooner the teachings they desire. After all, it is from our *general funds* (into which your contribution will be placed) that this financial support is drawn to help our fratres and sorores in these lands.—X

Physical Handicaps

During the past ten years, and probably before that, there has occasionally come to the attention of one of our correspondents or officers a letter from an individual who wants to know whether a physical handicap will in any way interfere with his becoming a member of the Order. He further asks if a physical handicap will make it impossible for him to study successfully. Such a type of question is based upon the theory prevalent until the last twenty-five or thirty years that a physically handicapped person is unable to do anything successfully. Many examples have proved this to be a false premise; therefore, a refutation is hardly necessary at this point. There have been outstanding examples of people handicapped even in relationship to the specific thing they attempted to do and yet they did it successfully. For example, Beethoven, who depended upon sound for his compositions, became deaf and still composed what is

known to be great music. Many other illustrations could be given that would prove one fundamental fact—that many people are accomplishing things in spite of handicaps or inconveniences.

To some degree we all are handicapped. I doubt if anyone has ever lived who has been physically and mentally perfect. The fact that some people can do certain things better than others is one example. If a person lacks manual dexterity, that, to some extent, is a handicap; however, there always are other things for such person to do. In recent years employers have learned that physically handicapped people are sometimes the best employees because they are anxious to do a good job and to prove themselves capable and efficient. I was in an office in Boston a few months ago where the entire stenographic staff was blind, and yet they transcribed from mechanical dictating equipment with a high degree of efficiency, handling correspondence in an office where correspondence was the primary work of the organization. Possibly if we would all analyze our abilities and our shortcomings, we could see wherein each of us has more or less utilized his abilities efficiently, and consciously or unconsciously has allowed the qualities which were not as highly developed to slip into the background.

To the best of my knowledge, there is no such thing as psychic handicap. An individual who is mentally sound and has normal human reasoning powers is able to develop himself psychically. Regardless of what may be his physical problems, the psychic phases of his existence can be evolved if he sets himself to do so. To the Rosicrucian this should be the most important factor. After all, our physical bodies are temporary things. Our real self will eventually reach a time when it is no longer tied to, or in any way dependent upon, the physical body. Therefore, it is for those individuals who have good health and strong physical bodies to be thankful for the opportunity such provide, and for those who may be handicapped to realize that they can still develop in the more important realm of living itself, regardless of the physical handicaps with which they must work and try to control in their physical lifetime.

In this regard I was interested in reading in a newspaper of Vancouver, B. C., one of the leading cities of this continent, the comments of Elmore Philpott, a well-known columnist, concerning the problems of the physically handicapped. He referred to the work done by a Mr. William Gray in helping other handicapped people. What particularly appeals to us is the following excerpt from this column:

"I remember Mr. Gray telling me years ago, when I interviewed him on the radio, that the absolute necessity is to educate the subconscious mind that the physical limb is no longer there. Such education will help the person to avoid the numerous falls, etc., which come from involuntary movements, taken before remembering the handicap. He also claims that 'phantom limb' aches can be eliminated.

"I once asked William Gray to help me in a small research. My personal experience is that no crippled person ever sees himself or herself in a dream as crippled, but always as straight and whole. I asked Bill Gray to inquire among his acquaintances and ask whether this was so. His answer was exactly what I had also found:

"In the spiritual form there are no cripples. In every case we have discovered, no one-legged person ever dreams of himself except as with both legs.

"Students of mysticism will smile at the above—for it is mere confirmation of truths taught by such schools for many centuries:

"There is an outer physical body, or material form, which is subject to laws of matter. But there is an inner being too, indestructible and (I believe) immortal."

These comments make it clear that our psychic faculties supersede the physical, that we are able to perceive through psychic perception beyond the limitations of the physical body—even to perceive a part of the body that may through some misadventure no longer exist. It further shows in a small way that the psychic self can see a degree of perfection, that it looks not upon the limitations of the physical body but looks upon the perfection of self, and that regardless of the condition of our physical bodies, we can be perfect and can advance toward perfection.—A

The Karmic University

A soror asks our Forum the following questions: "Is not life a school in which lessons are learned only at *long* intervals? None of us suspect that we are suffering because of some Karmic law being fulfilled. By searching our own consciousness, as we may, we cannot seem to find the cause or even be certain that it is Karma. Is it true that we eventually find the answer to questions like this after transition? If the answers to such questions could be known in this life, surely some of us would be able to make amends and learn the answers. The periods of cognition are so far apart in our consciousness as to seem almost unprofitable."

The mistake that many students of mysticism and of the Hermetic philosophies make is to evaluate the life cycle in terms of a single incarnation. The students will readily concur that life exceeds the single span of mortal consciousness. They will adhere to the doctrine of the recurring soul-personality in future human form, but at the same time expect a Karmic lesson or law to be fulfilled or realized in a *single* incarnation. In the Cosmic sense the phases of the life cycle—the separate incarnations—may be likened to steps in a flight of stairs. Each step contributes to the ultimate function of the whole flight of stairs. As we climb a lengthy stairway the monotony of the separate steps might seem unnecessary. It is only experience that tells us that by climbing them will we eventually attain the level we seek. We, therefore, content ourselves with taking one step after another until the last is reached and the objective is gained.

The fulfillment of a Karmic law, namely, the effect which follows from a single or series of causes, runs a course of development. In other words, the causes develop their effects over what we would call a period of time. The effects, including the personal realization of the causes, may require one or several incarnations to manifest. In the instance of adverse Karma the individual may suffer now economically, physically, mentally, or otherwise without having any conception as to the reason. This state may even continue on an intensive scale in the next incarnation until a climax is reached.

What is such a climax by which we become aware of Karmic causes? It is usually

when our minds are conditioned, when there is an evolving of our consciousness to a degree, that we can fully comprehend instances or events in which we have either violated or fulfilled Cosmic laws.

How many times in the lives of each of us has it suddenly dawned upon us, perhaps in later years, with the maturity of mind and judgment, that certain previous behavior of ours, though innocent enough, was, in effect, offensive, even harmful to others. Consequently, we would immediately attempt to rectify the mistake. Our desire to make certain that the circumstances would not occur again could result in a surprising and advantageous change taking place in our own lives. So-called *good fortune* would seem to come our way. On a major scale the same circumstance appears in the life cycle or in the incarnation of an individual. One life after another may pass in which we either endure or enjoy the effects of Karma, without a knowledge of the contributing causes, until we become conditioned—that is, prepared—in some particular incarnation *to understand* the causes and laws concerned.

In connection with this, some frater or soror may ask: "If we at times must endure the effects of Karma for several incarnations, how can we recall its cause of perhaps two or more lives past?" You do not have to recall the initial cause which may have occurred in a past incarnation. The individual until he learns his mistake, if it is adverse Karma, and is prepared to realize his own acts, continues directly or indirectly to perpetuate similar causes in his present life. When he is prepared or ready to learn his lesson he will become aware of the present causes which account for effects which he is experiencing. Further, if he has advanced sufficiently in his soul-personality development he will, as well, intuitively become aware that in past incarnations he was the instigator of acts similar to what he realizes in the present incarnation. Even if he doesn't, he will at least know those which are the immediate cause.

There are, as we have often said, *major* and *minor* Karmic acts. The major are gross violations of Cosmic laws, and the effects which they have upon our personal lives are proportionate. The minor ones are simple violations of the natural laws of health, or

an abuse of the moral dictates of self—commonly called *conscience*. Karma is not a special phenomenon which is just related to mystical and metaphysical principles. It is really an old name for the law of compensation or the law of balances. A downward impulsation on one end of the balance scale must raise the opposite end. "For every action," as Sir Isaac Newton said, in reference to his laws of motion, "there must a *reaction*." There does not exist an intent to punish by such phenomena. As the law of compensation, it is really the consequence of necessity. For example: Remove light and you have darkness. Destroy unity and you have separateness. Break down the harmonious relationship of anything and you have inharmony. Karma is a deed, a result that follows an act. If you walk unprotected in the rain you get wet. It is not because anyone intended you to be wet or that there was invoked a strange principle as against you, an individual. The wetness is the opposite of dryness and *you put yourself in the position* to become wet.

If Karma were to be easily learned, we would not be inclined to place much value upon the lesson so derived. Lessons must have strong emotional stimuli, something which we *feel* as well as know, if they are to make impressions upon us which will be lasting. A lesson always requires compensation. For example, empirical knowledge, facts which are gained from study in school, in college, in textbooks, in our *Rosicrucian* monographs, if they are to be learned, require concentration. Something that is light, frivolous, that does not exact our attention or mental effort is either retained briefly or not at all. One must make a sacrifice to acquire knowledge. In the end the reward is great—the satisfaction of a new-found power. The same can be said of the lessons to be gained from life itself or, we shall say, the lessons that are taught in the Karmic University of individual existence.—X

Relativity of Existence

A soror, speaking to our Forum, says: "It is stated in my recent monograph that only a relative or apparent change gives us the conception of the different forms of matter. I understand that matter, being in a state of

motion, is capable of assuming different forms to our realization of it; thus a tree becomes lumber and the lumber, a house; or hydrogen is exposed to fire and results in water. These are illustrations of both physical and chemical changes. Could there not be another type also, the change being in *ourselves*, giving us a different viewpoint or conception of a given object? Thus the article might remain the same, but the change be in our minds or position or state of understanding. Thus we dread the prick of the pin, but use it to rout the splinter; we discard worn-out dishes and garments of our own, yet call our ancestors' heirlooms and set high prices upon them. In the case of heirlooms, the objects have certainly become older and more useless, so it must be our *own* change or state of mind which gives the value.

"In other words, does our own progress along the upward spiral account for as much change—the change in a given period of time—as the chemical alteration of matter? Do we make as much change along the circle of time, as does matter in its breaking up because of physical and chemical alteration?"

Absolute reality or the noumenal world is unknown to us. Empirical knowledge or the revelations of experience do not correspond to objects in the external world. We are subject to the impact of vibrations of the universal energy of *nous*. This, in turn, is perceived according to the organic categories of our being, our sense receptors; and we realize these vibrations in consciousness as having certain qualities or forms.

In the objective sense, we can never rise beyond the limitations of our physical organism and our mortal consciousness to actually know the world of reality as being any different from that which we are constituted to realize. Each sense is limited to a certain range of stimuli, that is, vibrations. If the source of such vibrations changes so that they attain a cycle or frequency beyond the limit of one sense, they may be determined by another or not discerned at all. For example, a heated steel rod may become so intense with heat that it is not only felt but its manifestations enter the spectrum of visible light and it appears to glow. In other words, we see it as well as feel it.

Changes in our physical organism, in our receptor organs, may cause variations in our perceptions of the world of reality. In such an instance, the forms we perceive in the world may appear to change. An injury to the eyes, causing a deterioration in the sight, may cause an object to lose one of its dimensional characteristics, to seem to be foreshortened or of a flat plane. *Color blindness* is another excellent example of what occurs to visual experience when there is any variation in the faculty of sight. The world of reality, then, can vary, as a result of our experience, by changes actually occurring in our physical being.

So far as we know, historically and from available data from anthropological research, for thousands and thousands of years man must have perceived the world in about the same manner as we do today. There is no indication that, for example, the range of normal hearing of ancient man exceeded that of the modern. Likewise, there is no indication that all his experiences did not, as well, fall into such subjective categories as time and space, as do ours. When, however, we enter into the rational *value* of experience, the ideas associated with it, then we find man definitely changing the world of reality. It is a change which he himself is instituting. Enlarged imagination and reason can elaborate considerably upon the simple sense qualities. It isn't that we add anything to those qualities but we deduce more from them and their combinations. It is the relating faculty of the mind which does this. For example, an intelligent and educated man, gazing into the night sky with the unaided eye, sees no phenomenon which is not also visible to the savage. The eyes of the savage and the modern intellectual, having the same normal characteristics, respond alike to the wave length of light falling upon their retinas. However, the intellectual adds to the immediate simple sense impressions he has. What he sees are not mere points of light; to him they become planets, constellations, nebulae, and the like.

The intellectual gives a different *value* to his experiences than does the savage. He has not, however, changed one iota the nature of the absolute reality, the noumenal world, that which *is*. He has put a distinct construction upon what he perceives so that

to him it is an entirely different world than it appears to the savage.

We live not by what existence is but only by what *it seems to be to us*. In fact, nothing is, until it is realized by the mind. Our minds do not image the world; the world only becomes images when its vibratory nature comes into contact with our consciousness. Naturally, there are many experiences which, basically, are the same to all of us, but our interpretations vary and we live by these interpretations.

Science states that certain phenomena are of a positive nature, which it measures by mathematics. All men accept such phenomena, as the speed of sound and light, under like conditions. However, that is no indication that such phenomena constitute absolute reality. After all, the observations of science are likewise dependent upon the human equation or the human sense faculties which are fundamentally alike. Furthermore, mathematics, the measuring rod of science, is a subjective science; that is, it is a *rule of reason*. The reason, not being able to surmount certain limitations of its own, is compelled to accept the logic or order of its own nature. This, then, makes mathematics, to the mind at least, an absolute guide, but there is no guarantee of its infallibility in relation to what exceeds the finite intelligence of man. Even when men alike perceive a natural phenomenon and agree on its quantitative constitution, with subsequent advancement of knowledge they *change* their interpretations of it. Note the change of theory between the former classical mechanics of Newton to explain gravity, for example, and the new quantum theory of the universe by Heisenberg and Bohr.

With the expanding human consciousness which comes as a result of cumulative experiences and analysis, the relationship of the things of the world to ourselves changes. Actually the change occurs in the mind. We appear to discover new values in the particulars and circumstances of our environment. Things once thought ugly may become beautiful. What were once believed to be laborious tasks become factors adding to the sense of security. Ideals are advanced beyond former aspirations. What may have been useless, now with understanding becomes essential. Again, expediency may give way to

principle and, conversely, the former to the latter. The more vital changes, then, are in the estimation of our perceptions rather than the varying vibratory energy which causes the myriad forms the world assumes. Of course, we must realize that there must be a coherence of experience and reason. Neither one alone stands for knowledge. They are dependent upon each other.

The soror speaks of cycles of natural phenomena, or the octaves in the *Cosmic Key-board*, wherein there is a similarity of manifestation; for example, the electromagnetic spectra of energy, into which various radiations fall with their different effects, that is, ultraviolet light, roentgen rays, cosmic rays, and the like. There are cycles of human behavior as well, in which there are *recurring endeavors*. Man begins with the soil and works upward. He begins a pastoral life, then advances to hoe culture, on to simple craftsmanship, and slowly upward to a more advanced civilization. Then the ills of civilization, for which he has no full remedy as yet, begin to take effect. Mass avarice, perverted ambition, religious fanaticism, corrupt politics, social degeneration, and the like make their appearance. From them stems war! The implements of science, with each higher cycle of civilization, make each new war that much more devastating. The result, then, is a return of the whole or a great part of civilization to one of the lower cycles from which it has to struggle upward once again. In each of the cycles, the mass conception of the reality of existence changes. The purpose of existence, the final end to be attained, is reflected in the mass philosophy of the period.

As much as some persons may find it repugnant to their moral sense, the old sophist axiom, "Man is the measure of all things," is not without truth.—X

Why Is Mankind Corrupt?

Another member, addressing our Forum, states: "If all is emanated from the same *substance*—the creative pure light or mind of God—then, what *substance* corrupted mankind? In other words, why is man chained to ignorance and illusion if he originally came from pure light? What is that 'something' that caused all corruption and

wrong thinking? The creative mind of God projected into space these ideas of worlds populated with people, etc., and left an impression, as the lights of stars left impressions, but what substance caused the corruption?"

Man with his nefarious ways has been the cause of numerous explanations, since he is a product of Divine creation. Many of these explanations, though dogmatic and consisting of religious and philosophical doctrines, are not wholly logical and thus not quite satisfying. First, there is the *theological* doctrine of the original sin. Man allowed himself to be tempted, as in the account in the Old Testament of the Bible; and, subsequently, lost his high spiritual estate. According to various interpretations by the Christian sects, man redeems himself by baptism and the acceptance of Christ as the Son of God and his (man's) spiritual savior.

Aside from the fact that the account of Adam and Eve and the serpent should not be taken literally by any intelligent person, because it is an allegory, there is also an injustice in such a doctrine. Why would a personal God, which those who accept the account in Genesis literally believe to exist, penalize the whole future genus of mankind by damnation because of the acts of two persons? Why compel them to resort to a special means of salvation for the errors of an infinitesimal minority? Such a course is not worthy of the qualities one expects of the transcendent mind of a God. Actually, the fault lies in the *man-made* theological dogma.

Then, again, there is the Neoplatonic doctrine of *emanation*, a great influence in early Christianity, and which, in spirit, is incorporated in the doctrines of the Roman Church. Plotinus, father of Neoplatonism, had declared that there was but one absolute reality. This reality is God, who is perfect and who is without form of any kind. God is inscrutable in the sense that he cannot be perceived as a kind of being. He cannot be approached intellectually; one must raise one's consciousness, step by step, until the whole consciousness is absorbed into the very nature of God. This absorption is an ecstatic experience, one of *feeling*, not of knowing. However, the goodness of God

emanates. It radiates like a bright light in space. The farther the emanation of this goodness of God is from its central source, according to this doctrine, the more it falls off in its qualities. Its perfection diminishes in accordance with its radiations, just as light becomes less brilliant at a distance from its concentrated source. Therefore, the manifestations of good are according to a hierarchy or gradation. As they emanate from God, each manifestation in turn becomes less perfect. Those closer to the absolute reality or source are more nearly perfect than those more distant. Each manifestation is related to that above it in the scale.

Further, according to this view, there is no evil, but some things are less perfect. The manifestations which have fallen off farthest from the source are less good because they are less imbued with the nature of God. As things fall off from the source of reality, they become more and more unreal.

According to Plotinus, salvation is attained by returning to the source, climbing upward from one stage of reality to another until the human is again in close communion with the source and his own soul. The body is less real than the soul. Matter, of which the body is composed, has emanated or fallen far away from the absolute reality, God. The soul, however, which is always of the source, is ever urging man to perfect himself, to have the body advance into the higher and more perfect stages of emanation. As Plotinus says: "The soul perceives temperance and justice in the intellection of herself and of that which she formerly was, and views them like statues established in herself which, through time, have become coated with rust." The soul is like "children who, immediately torn from their parents and for a long time nurtured at a great distance from them, become ignorant both of themselves and of their parents."

The theory is that the body is at the lower end of the emanations and, therefore, is less real and less perfect. The body makes the mistakes which it does because of this imperfection. The soul is always directly of the divine and, as a consequence, is continually urging the mortal consciousness to ascend and to live in harmony with its true source. The Roman Church holds that only

through its institution may the ascent be made by man back to the source of perfection.

Another concept is the mystical one of the *original sin*, which is quite different from the theological one. It contends that this original sin exists only if man denies his own spiritual nature. It arises when one refuses to abide by the moral law of the soul within him. The original sin, in the mystical sense, is individual with each human. Each man can recover his rightful heritage and again be one with the divine life within himself. It is up to him whether or not he chooses to give himself over entirely to sensual living. Man may deny his soul or not as he wills. In fact, this is the only *freedom* which man enjoys, the exercise of choice between two kinds of desires. As Kant has put it, there are the desires of *inclination* and the desires of the moral law or *reason*. As Kant further said, man's consciousness of the moral law within himself postulates the idea of freedom. He is aware that "I ought" but, at the same time, he can do otherwise. Man can thus be his own corrupter.

The question intended here by our member is, Why is man given this opportunity to corrupt himself? Why is not goodness made a compulsion? We know that we can only realize light by experiencing a variation of light's intensity which, by contrast, we call *darkness*. This gives us an appreciation of light. Again, the sensation of sweetness would have no meaning to us, perhaps not even exist to us, if it were not that we are able to compare it with its opposites, that which is sour or salty. Accordingly, man becomes one with God, not by being in and of God, but by being *conscious* of Him, in contrast to human nature. Man's realization that he is an extension of God's being, constitutes God's self-consciousness. It is God's awareness of Himself. Only as we are able to perceive the distinction between our faulty mortal ways and the divine light of God within us, which we glimpse from time to time, do we come to have a consciousness of God. That, then, is the mystical and logical reason why we are not wholly divine beings. We would be lost in the sameness of God's nature. We would not know the state in which we dwelt.—X



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